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EIGHT
SERMONS

PREACH'D at the CATHEDRAL
CHURCH of St. PAUL,
IN DEFENSE of the DIVINITY
OF OUR
Lord JESUS CHRIST;

Upon the Encouragement given
By the LADY MOYER,

And at the Appointment of the
Ld. Bishop of LONDON.

With a PREFACE
Containing REMARKS upon TWO
late PAMPHLETS: One Intit'led,
MODEST PLEA &c. Continued &c.
The Other, Unity of GOD not incon-
sistent with the Divinity of CHRIST &c.

By DAN. WATERLAND, D. D.
Master of MAGDALEN College in CAMBRIDGE,
and Chaplain in Ordinary to HIS MAJESTY.

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LONDON. 1720.

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EIGHT
SERMONS

CHURCH OF ST. PAUL

Lord JESUS CHRIST

By the LADY MOYER



BY JOHN WATTS

Printed for J. WATTS, at the ...
and ... in ...

Printed for ...
and ... in ...



T O

The Right Reverend Father in GOD

J O H N

LORD BISHOP of

L O N D O N,

A N D

One of the Lords of His MAJESTY's
Most Honourable PRIVY-COUNCIL.

My LORD,

THE following Sermons, drawn
up and Preach'd under Your
LORDSHIP's Influence, in Defense
of That Antient Faith which You have

The DEDICATION.

so Seasonably and Signally supported, have a natural Claim and Title to Your LORDSHIP's Patronage. Their Design is to show, that we follow not meer *Human Decisions*, or *Words of Men*, as hath been *slanderosly reported*, but the infallible *Word of God*; to which we appeal from the Sentence and Determination of any fallible Men whatsoever. Nevertheless, it is great Satisfaction to us to observe, that the Scripture-Evidences of our Doctrine have, in all Ages of the Church, appeared so full and clear, that the Generality of Wise and Good Men could not fail of coming into them. We think it no Discredit, but a great Advantage to our Doctrine, that it is *Antient*, and *Catholick*. If This be all that Some mean, by Objecting to us *Human Decisions*, we do not only Acknowledge it, but Glory in it. It has been the Method of the Wisest and Best Men, since the Date of Christianity, to prefer *Ex-*
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press Scripture, or Certain Consequences from Scripture, before meerly Human and Philosophical Conjectures. *Human*, but well-grounded, *Decisions* have served to beat down the Pride and Vanity of *Human*, and ill-grounded *Conceits*: And hence it is that the Faith of the ever Blessed Trinity has constantly, and will, I trust, finally prevail over all Opposition from Men, whose Strength and Confidence is not in *Scripture*, but in *Vain Philosophy*; not in the *Word of God*, but in I know not what dark and blind *Metaphysicks*, the Words of Men.

I gladly Embrace this Opportunity of joining in the Publick Thanks to Your LORDSHIP, for the late Memorable Instance of your truly Primitive and Episcopal Zeal against the Adversaries of our Common Faith. The Attempt to introduce, by a private Authority, New Forms of Doxology, in opposition to Those now in Use, which are of long

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standing and great Authority in the Church of Christ, is justly abhorred by all that have the Honour of our Blessed Lord, and of our Common Christianity near at Heart. To ascribe *All* Glory to the Father, in Contempt of those other *Forms* which give Glory to all the Three Persons, is too plainly declaring in *Facts*, what is disown'd in *Words*; and is laying aside that *Modesty* in *Practice*, which is pretended in *Principle*. It was high time to give a Check to such Dangerous Innovations; and to warn your Faithful Clergy against such Scandalous Abuses. Present and Future Generations will be obliged to Your LORDSHIP for your Pious Cares, and Wise Endeavors in this Behalf; and for so Eminent an Example of an Unshaken Firmness in Those Principles, which alone can make our Church Glorious, or Kingdom Happy. From which should we ever be so Infatuated and Abandon'd as to start, or swerve
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(which God forbid) we should, from being the Purest, and most justly Celebrated Church in the World, become the Meanest and the most Contemptible of Any (if we could still be called a Church;) should expose our selves inevitably to the just Wrath and Vengeance of Almighty God, and to the Scorn and Derision of all the Churches around us. That these, and the like Dangers and Mischiefs, may be effectually prevented, or turn'd away from us, is the Hearty Prayer of

MY LORD,

Your LORDSHIP'S

Most Obedient

and Most

Humble Servant

DANIEL WATERLAND.

THE DEDICATION

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Prayer of

THE LORD

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THE PREFACE.

THE following Sermons may be look'd upon as a Supplement to my Vindication of Christ's Divinity, before publish'd. I intended them as such, avoiding Repetition of the same things, as much as I well could: Or where I could not avoid bringing up again the same Arguments, I have endeavour'd to give them some further Light or Strength; for the most part, enlarging upon what had been before but briefly hinted. I have intirely omitted the Argument from Worship, because I had distinctly and fully treated of it, under Queries 16th. and 17th. Some other Arguments I have pass'd over, purely because I had not room for them.

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Those which I have taken and consider'd, appear to me of as great weight as any; and more than sufficient to justify our Belief in Christ Jesus as a Divine Person, Co-equal and Co-eternal with God the Father.

In my Vindication &c. I was chiefly upon the Offensive, against the Adversaries of our common Faith, demanding of them some clear and good proof of their Pretensions in this momentous Controversy; since they had hitherto produc'd nothing considerable enough to move any Wise and Good Man to forsake that Faith, which has so long, and so universally obtain'd, and with such visible marks of a Divine Power accompanying it. They that undertake to alter the Fundamental and Universally received Articles of the Christian Faith, which may be traced up to the very Infancy of Christianity, or as high as any Records reach, ought to be well provided with Reasons and Arguments to make good such big pretences: Otherwise they do but render their Cause ridiculous, and expose their own Vanity. The Presumption will always lie (especially in a point of this moment, in which it can hardly be supposed that God would ever have suffered his Church to be so long, so universally, and so lamentably deceived)

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on the side of prescription, and long Possession: And nothing less than clear and evident Demonstration can have weight sufficient to bear up against it. This therefore is what I had reason to insist upon, and what I still demand of our new Guides, if they hope to prevail any thing with considering Men. I may farther demand of them to propose some other Scheme opposite to the Catholick, and to clear it at least of all considerable Objections. For if it appears that there are but three Schemes, in the main, Arian, Socinian, and Catholick, one of which must be true; and that the two former are utterly repugnant to, or can Neither of them be shown to be consistent with, the whole Scripture taken together; it will follow that the third is the True one, unless Scripture be inconsistent with it self; which is not to be supposed. This way of proving our Point, tho' indirect, is notwithstanding just and solid; provided we can make it appear that neither the Arian nor Socinian (or what is nearly the same, Sabellian) Hypothesis can tolerably account for several Scripture-Texts. But I have, in the following Sermons, chose, for the most part, to proceed more directly, giving the direct Scripture-proofs of what has so long, and so universally prevailed; that it may be seen that we have a great

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deal more than Prescription, or Possession, to plead for our Principles. They are founded in the infallible Word of God, fix'd and rivetted in the very Frame and Constitution of the Christian Religion. If our Proofs of this, meerly from Scripture, appear but probable, they are yet more and better than can be produced, meerly from Scripture, for the contrary perswasion: And if what appears but probably to be taught in Scripture it self, appears certainly to have been taught by the Primitive and Catholick Church; such probability so confirm'd and strengthen'd, carries with it the force of Demonstration. Not that I think our Scripture proofs to be barely probable, tho' our Cause would not suffer even by that supposition. I think them as clear, and as strong as should be expected, or desired in any case of this nature: And I know not whether the Scripture-proofs of the Divinity, even of God the Father, his Eternal, Immutable, Necessary Existence, his Omniscience, Omnipresence and other Divine Attributes, might not be eluded and frustrated by such Subtilties and Artifices as are used to elude the Scripture-proofs of the Divinity of God the Son.

It must however be allowed, that in all manner of Controversy which depends upon Interpretation of dead Writings, he that
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undertakes to prove a Point, or to establish a Doctrine, lies under this disadvantage; that, as long as there appears any possibility of a different Interpretation, an Adversary may still demur, and demand farther Evidence. Now, considering the great latitude and ambiguity of Words and Phrases, in all Languages, (if a Man would search into all the Senses they are possibly capable of) and that even the most full and express words may be often eluded by having recourse to Tropes, and Figures, or to some other artificial Turn of Wit and Criticism; I say, considering this, there may be always something or other plausibly urged against any thing almost whatever: But more especially if the Point to be proved be of a sublime mysterious Nature; Then, besides the Advantage to be taken of Words, there's farther ground of scruple, or cavil, from the thing it self. And here the Objector has much the easier part, as it is always easier to puzzle, than to clear any thing; to darken and perplex, than to set things in a good Light; to ask Questions, than to answer Them; to start Difficulties, than to solve Them. In a Word, it is easier for the Objector to show his own Ignorance, and perhaps the other's too, than it is for Either of them to be perfectly knowing, and able to extricate a Subject

out of all perplexity and doubtfulness. Hence it is that both Arians and Socinians have, for the most part, been content to Object against the Catholick Scheme, having Talents very proper for it, but they seldom undertake to defend and clear their own: Or if they do, they soon see reason to repent it. When the Socinian is to prove that Christ is a Man only, or an Arian that He is a Creature, and that Scripture can bear no other possible Interpretation, They come off so indifferently, and with such manifest marks of disadvantage, that they do but expose themselves to the Pity, or Derision of their Adversaries.

It was proper to observe this, in order to give the common Reader a just Idea of the state of the present Controversy, and of the method and management of the Controversists, on Either side. The way to judge rightly, either of it or them, is to compare Things carefully together, and to observe how they perform their several parts; which are reducible to these three, 1. To prove and establish their own Tenets, 2. To disprove those of the Adversaries, 3. To object to, or weaken, the Adversary's Proofs.

For the Purpose: What have the Catholicks to produce from Scripture, in proof of their Principles? And what has either an Arian, or Socinian to produce

duce in proof of his? Take their evidences together, set them fairly one against another, and then judge of them. What have the Catholicks to urge in order to disprove the Arian or Socinian Scheme? And what again has either Arian or Socinian to plead in order to confute the Catholick Doctrine? Let these respectively be balanc'd one against another, and let the impartial Examiner judge which has the Advantage, upon the Comparison. Lastly, let it be observed what the Catholicks have to say, to weaken the Proofs brought either for the Arian or Socinian Hypothesis; and again what the Arian and Socinian has to plead, to invalidate the Proofs brought for the Catholick Perswasion. Upon the whole, I may remark, that the most difficult Task of all, is to Establish a Doctrine: the next hardest is to disprove or confute any Tenet; because That, in some cases, (where one of the two must be true) is establishing the contrary: The lowest and easiest part of all, is to object against the Adversary's Proofs, or to puzzle a Cause among weak Readers.

These things being premised, I may now proceed to take Notice of two late Pamphlets, wrote by way of Answer to my Vindication of Christ's Divinity. The first of them, indeed, is very modestly, and properly called **AN ANSWER TO**

Dr. WATERLAND's *Queries, otherwise, MODEST PLEA &c. CONTINUED, by an Anonymous Hand.* I was surprized at it, because the *Queries* had received an Answer long ago; and the *World* expected an Answer to my Defense, not a new Answer to the *Queries*. I will not say that the Author was in hopes the common Reader might not distinguish between an Answer to the *Queries*, and an Answer to the Defense, but might be indifferently content with Either; nor that he thought he might the more easily Triumph over the *Queries*, after he had exposed them again naked and stripp'd of their Guards and Fences: I am unwilling to believe an Author of any Name or Character (as this seems to be) could have any such low Aims, and little Views as those mention'd. But I must observe, that the Author, in his Performance, is Religiously observant of his Title: for he brings up frequently the very same Pretences which I had fully, largely, and distinctly answer'd in my Defense, without taking the least notice of what I had said: For his Intent was not to Answer my Defense, it seems, but my *Queries*. Whether this be a proper method to Clear a Dispute, and to do Justice to common Readers, I leave to any Man to Judge. But I am promised, in an
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Advertisement, at the end, a Large and Particular Answer to my Defense &c. Which I shall wait for with great Impatience, being desirous of nothing more than to see this Controversy fairly and thoroughly discuss'd on Both sides. In the mean while, I shall content my self with a few Remarks upon this late Answer to my Queries, not thinking my self obliged to go so far out of my way, as to draw up any more Particular Reply, to a nameless Writer, and one who does not appear to have any desire or design to have the Point distinctly debated and clear'd; but only to throw a mist before the Readers, and to fence off all fair Trial or Examination.

1. I must observe, that the Author does not offer any particular Scheme, for fear, I suppose, of being called upon to defend it. Yet if he at all knows what he is doing, or what he is aiming at, it is the Arian Scheme or none, he has taken up with. There are but three possible Suppositions of God the Son, consider'd as a real distinct Person. Either He is a Man only, which to say, is Socinianism; or He is more than Man, but yet a procarius dependent Being, depending as much on the Will of the Father as any Creature whatever, and consequently a Creature; which to say, is Arianism, and the whole of Arianism, however variously express'd,

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press'd, or differently disguis'd: The third Supposition is, that the Son is necessarily-existing, uncreated, and properly Divine, which is the Catholick Doctrine.

Now this Writer is evidently no Socinian, nor Sabellian; and from the whole Tenor of his Performance, it is plain, he is no Catholick, in the Sense before given. It remains only that he is either an Arian, or else hangs between two, floating and fluctuating between Catholick and Arian; which is the most favourable Opinion that can be conceived of Him.

2. As this Writer pretends not to maintain any particular Scheme opposite to the Catholick Doctrine, so it may be observed, that He constantly avoids coming to the pinch of the Question, between Catholicks and Arians. He never so much as attempts any the least proof of God the Son's being a Creature; never undertakes to justify Creature-Worship; never endeavours to clear the Arian Scheme of the Difficulties which I had charg'd it with in several Places of my Defense, and particularly in page 484. where I summ'd up the Principal of them under five Heads. He is so far from this, that he commonly turns Opponent, tho' he had undertaken the part of Respondent; and by his deep silence, in respect of the most considerable Difficulties, seems tacitely

tacitely to allow that they are, not capable of any just and solid Answer. I had ask'd only a plain Question, that I might come to the Point in hand, whether the same Characteristicks, especially such eminent ones, can reasonably be understood of two distinct Beings, and of one Infinite and Independent; the other dependent and Finite? Q. 6. This Gentleman desires to be excused from saying one word of Dependent, or Independent, and calls it an invidious insinuation to mention a syllable of Finite and Infinite. p. 13. This was coming to the Question, and therefore the Point was not to be touch'd. He runs off and talks, somewhat confusedly, about some Prime, greatest, incommunicable perfection (Objecting only, when it was his business to Respond) not telling me whether he means it of necessarily-existing, or only of unbegotten. If he means it of the former, making necessary-existence and self-existence the same thing, then I shall tell him, that he has no manner of ground for supposing that That perfection is not common both to Father and Son: And if That be also Dr. Clarke's Notion of Self-existence, I shall then observe, that the Doctor's Propositions (particularly his 5th, 12th, 14th, 19th, 23d,) are not so innocent, as this Writer would represent them,

them, but are unscriptural, false, and dangerous. If he means it of unbegotten, I shall leave him to prove, at leisure, what real perfection, beyond a Relation of Order, or Mode of Existence, is contain'd in it. In the mean while, what becomes of the Query, which demanded a clear and determinate Answer, whether the Son be Finite or Infinite, whether his Existence be Precarious, or Independent on the Will of any? A direct answer to this would soon have let our Readers into the main Debate, to be tried by Scripture, Reason, and Antiquity. I give this Instance only for a Specimen of the Author's manner of evading and shifting, whenever he comes to the pinch of the Question: The Reader will observe many more such, in the perusal of the whole Pamphlet. It is very plain then, that This Writer never means to give us an Opportunity of confuting his principles, if they happen to be contrary to ours; because he cares not to own them, however invited or provoked to it. The most that he aims at, is the safest, lowest, meanest Part of a Disputant, who happens to have a Cause which he dares not confide in; and that is, to object, cavil, and find fault with something which he likes not, without ever so much as offering any thing better in its stead, or submitting what he has to propose

pose to the Examination and Judgment of the Learned.

3. *It is worth observing what this Writer says to the two main Points in debate between the Catholicks and the Arians, viz. The Consubstantiality, and Eternity of God the Son. He speaks indeed of Dr. Clarke; but I suppose he, at the same time, gives us to understand what his own Sentiments are. There is nothing in any of the Doctor's Assertions, but what holds equally true upon all (the possible) Hypotheses concerning either the Metaphysical Substance, or Eternity of the Son, p. 29. All his propositions are equally true and certain both from Reason and Scripture, whatever the Substance, and how unlimited soever the Duration of the Son be. p. 67. See also p. 23, 24, 27, 28, 43, 51.*

It is some Satisfaction to us, that, as this Gentleman pretends not to hold any Scheme of his own, so neither does he attempt to Confute ours. All that we insist on, and contend for, may be true and right, for any thing he has to say to the contrary; which is very obliging, especially considering that he speaks both for Dr. Clarke and Himself. For tho' we have no reason to apprehend any thing from the Doctor's Arguments, yet his very Name and Character

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er may do our Cause harm, among many, if it be thought that he has declared plainly against us. This Writer Charges me with palpable and direct Calumny p. 28. for saying that Dr. Clarke every where denies the Consubstantiality. Softer Words might have done as well, in One that professes not to render Evil for Evil, nor Railing for Railing. I had certainly no intention to Calumniate the Doctor; I gave my Reasons for what I said, which have not been answer'd; I did not lay any thing to his Charge more than what the Countrey Clergy-man, and Mr. Emlyn, and several others, who are thought the Doctor's Friends, believed of him as well as I. I will not say what may be pleaded to make good the Charge, from the Doctor's own Books, from the whole Drift and Tenour of them, besides many particular Passages, and what from this very piece wrote in his Defense; nor how unaccountable his whole Conduct, relating to this Controversy, is, on any other supposition; nor how needless it is to prove what hardly Friend or Foe makes any doubt of. Let it be so that the Doctor has neither directly, nor by necessary consequence denied either the Consubstantiality, or Eternity. I am more willing to have it thought that the Charge is false and groundless, than this

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Author imagines; and gladly take this Opportunity of acquainting the World that the Doctor has less to say against the Received Doctrine than was once believed of Him. I am always very averse to representing any Man worse than he really is, especially such a Man as Dr. Clarke, who may be a Credit to our Cause, as soon as it appears that he does not really differ from us.

I am very unwilling that any Man of Sense and Learning, should be thought an Arian, (Arians generally have been Men of a Different Character) And if it can be made appear either that the Doctor never was such, or has ceased to be such, upon farther views (his own good sense leading him at length out of it) I shall very heartily rejoice at it, and acknowledge my mistakes or misrepresentations with infinitely greater Pleasure than I could ever be supposed to make them. If the Doctor has really denied no Consubstantiality that either the Antenicene Fathers, or the Council of Nice intended, (as this Author says he has not; p. 27, 28.) I am very glad of it, and desire no more than that the Doctor do sincerely acknowledge the same, and abide by it: And, I hope, that those who pretend to have the Doctor's Authority to countenance them in their Opposition to the Received Doctrine (the same which

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which the Ante-nicene Fathers and Council of Nice Taught) will take special notice of it. What is it then that the Doctor and We differ about? This Author will tell us: The Doctor's 300 Texts were brought to prove a Subordination, not in mere position or order of Words, &c. p. 40. The Son must be Subordinate to the Father in real order of Nature and Dignity and not in mere position of Words: p. 29. The Subordination of the Son—is not a Subordination merely nominal consisting (according to Dr. Waterland) in mere position or order of Words—but it is a real Subordination of the Son to the Father in point of Authority and Dominion over the Universe. This is the main, the true and only point &c. p. 57. 58. Let us see then, if this main, this true and only point can be any way adjusted between us: For we are very desirous to have the Learned Doctor on our side, as nearly as possible; or if He must be against us at last, the less the better, both for Him and Us. Perhaps the Doctor is with us in the main, only has happened unfortunately to mistake our principles; which is a very usual thing with Disputants in most Controversies. If he has the same Notion which This Author has, that Dr. Waterland makes the Subordination to consist

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in a mere Position or Order of Words, it is a Mistake indeed; and I cannot but wonder at his peculiar Fancy. I always intended, always spoke of a real Subordination: But then I considered the strict Force and Propriety of the word Subordination, implying a difference of Order only, while the Nature is supposed Equal. We do not say that things of a lower kind are subordinate, but inferior, to Those of an higher. Brutes are not subordinate, but inferior to Man; and Creatures are not (in strict propriety) Subordinate, but inferior to God. I allow all that is really, truly, and strictly Subordination; excepting against nothing but Inferiority, (which is more than Subordination) and Division of Substance, such as is between two Human Persons acting subordinately one to the other. But of this matter I had declared my Mind fully, and distinctly, in my Defense: &c. p. 290, and therefore wonder the more, how I came to be so strangely misunderstood by this Writer. If the Doctor will be contented with a real Subordination (admitting no Inferiority, no Inequality of Nature) He and I need not differ. But if He carries the point one tittle farther, I desire to know what Sense or meaning He can possibly have in it, without making the Son of God a Creature: Which if He does, I

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hope, I shall no longer be charged with Calumny; and that the Doctor will think Himself obliged, not to say, or to insinuate it only, but to prove it (if possible) from Scripture, Reason, or Antiquity. There will be no occasion to stand upon any nicety of Expression. We shall apprehend his meaning, if He pleases only to say plainly, that the Son is not necessarily-existing; which may be a softer way of saying, that He is a precarious Being; which is another Phrase for Creature. The Modest Pleader, indeed, has spoke out; And a certain Gentleman that calls Himself A Seeker after Truth, and pretends to be in Dr Clarke's Interest, says, in the Name of the whole Party, that They are not backward to express their denial of Christ's necessary-existence; but that They avowedly maintain, with the most Antient Fathers (that is, so far as He knows any thing of the Fathers) that the Son is not necessarily-existing†. Had Dr Clarke not been backward in saying this, or had He avowedly and plainly maintain'd it, it would have saved us some Trouble: And I must then have insisted upon it, from that single Consideration, that every Tittle of what I charged Him with was just, and*

* Modest Plea, &c. 17. 217.

† Second Letter to Dr. Mangey. p. 27.

undeniable;

undeniable. He does, indeed, drop something very like it, (Reply p. 230, 231.) But if That be really his meaning (which however I charge Him not with) And if his Propositions are to be interpreted accordingly; this Author does very ill in pretending that I have not attempted to refute the Doctor's principal Propositions, when my whole Book is directly levell'd against That very Tenet; and is (if I do not too much flatter my self) a full Confutation of the Doctor's principal Propositions, supposing He meant necessarily-existent by Self-existent. I was once of Opinion (but let it pass for conjecture only) that the Doctor, having a mind to introduce the Arian Heresy, thought to do it obliquely; not by calling the Son a Creature, which is gross, but by denying his necessary-existence*, which comes to the same Thing: And yet This was to be done covertly, under the Name of Self-existence; a Word with two Faces, one to oblige Friends, the other to keep off Adversaries. But This may be my Fancy only. One Thing, however, I must observe;

* This very Artifice was made use of by the Antient Arians, who being ashamed to call the Son a Creature, contrived to say the same Thing, in other Words, by denying his necessary-existence. Πῶς ἐ δεικνύται τῶτων ἡ πολυκέφαλος πανουργία; ὅτι κατασκευάσαντες ἐπὶ τῷ λέγειν ποίημα καὶ κτίσμα, καὶ οὐκ ἢ πρὶν γεννηθῆναι τὸν Θεὸν λόγον, ἄλλως πάλιν κτίσμα λεγέσθαι αὐτὸν εἶναι, βούλοισι συνεβαλλόμενοι, &c, Athanas. Orat. 3. p. 610.

that, if the Doctor has any design against the Necessary-existence of the Son; He has not so much as one single Text of Scripture to help Him in it. He must be obliged to the Fathers, (whose verdict, nevertheless, He will not stand to) even for so much as a Colour to his pretences; as appears by his 17th Proposition, which stands only on the Authority of Fathers; tho it is the most to his purpose of any that He has, and seems to come the nearest to the Point in Question. It will not be difficult to disable Him from doing any thing with the Fathers: I have, in a great measure, obviated his pretences, that way, in my Defense of Query the Eighth. It will be easy to show that none of the Fathers looked upon God the Son as a precarious Being, but asserted his necessary-existence. This is certain and manifest even of those very Fathers who speak of a voluntary Generation. We are not indeed to expect the Word necessary-existence (a School-Term, and none of the most proper) but the Thing we shall find, in other words, fully and clearly asserted. This Writer tells me (p. 15.) that I have not been able to produce one single passage out of any one Ante-Nicene Father, wherein the Son is affirmed to have emanated, or been emitted by Necessity of Nature. He might have said likewise, that I could
not

not produce any one Post-nicene Father affirming the Son to have emaned, or been emitted by Necessity of Nature: That is, They never express it in those Terms. 'Ανάγκη, in the Greek, and Necessitas, in the Latin, had not the same Sense which the Word Necessity bears, when we say that God exists by Necessity of Nature. It shows but small acquaintance with Ecclesiastical Language, for Dr. Clarke to understand by, ἀνάγκη φύσιν, and, φύσιν ἀνάγκη, (Script. Doctr. p. 252, 253.) the same that we understand by Necessity of Nature. The Fathers understood by it outward Coaction, Force, or Compulsion; And what we express by Necessity of Nature, they express'd by the Word Nature. e. e. God is by Nature Good, He exists, or is God, by Nature (φύσιν or ἡ φύσις) generates a Son by Nature, and so on, in opposition to Necessity, which (in their Sense) could not be ascribed to God at all. Such as denied the Son's existing by Necessity of Na-*

* Vid. Athanas. p. 611. Ambros. de Fid. l. 4. c. 9. p. 540. Damasc. de Fid. Orthod. lib. 3. cap. 14. pag. 221. Hilar. de Synod. pag. 1184. Basil. Contr. Eun. 2. pag. 56, 57. Cyrill. Thesaur. p. 53. August. de Trin. l. 15. p. 993. Epiphan. Ancorat. n. 51.

See some other References in Petavius de Trin. lib. 6. c. 8. p. 343. As to Ante-nicene Fathers, if some of Them supposed the Generation, or γενέσις, of the Son, to be properly Voluntary, yet all of Them supposed his Existence to be necessary, (as we call it) and express'd it in such Terms as They express'd the necessary-existence of the Father by.

ture, would, for the same reason, have denied, likewise that God Exists by Necessity of Nature. Necessary-generation (as we call it) They express'd generally by Christ's being God by Nature, or a Son by Nature. Upon the whole, we may leave the Doctor either to give up the Fathers, or to abide by their Authority, just as He pleases. If He gives Them up, He has not one Text of Scripture for his main Position (supposing it his) That the Son is not necessarily-existent: If He abides by the Authority of the Fathers, They are, when rightly understood, plainly against Him, as may be easily made appear, and can do Him no service. But I return to the Writer of the Pamphlet.

4. He is pleased, in his Preface, to condemn the Method which I have taken in this Controversy. But, I suppose, little regard is to be had to the Judgment of an Adversary, who will be apt to condemn such a Method as he was most afraid of, and commend such as might be most advantageous to his own Cause. The Method which he has chalk'd out for me is as follows. Either

1., To show that Dr. Clarke had mistak-
 „ en or misinterpreted All, or at least, the
 „ Principal Texts of Scripture which he
 „ has cited. Or

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2. „ To examine the truth of All, or the
 „ Principal of his Propositions.

I have, in effect, done this, tho' in my own Method. But, however, the Gentleman should consider, that many of the Doctor's Comments, and Propositions are purely wide and foreign to the Dispute; excepting only that the more pernicious an Error is, so much the more necessary is it to mix a great deal of Truth with it, to make it go down with the Readers. Many more of the Doctor's Comments and Propositions are general, or ambiguous, looking two ways; having properly no one meaning, because no determinate meaning. Such being the case, I took the short and plain way, which is always the best when a Man has a Cause he can confide in: and That was, to cut off Impertinencies, and come to the main Question, laying all the stress there. Whatever I met with, in the Doctor's Books, that appeared to make the Son of God a Creature, or a Precarious Being, or not necessarily-existing (For These are all the same, without any difference, more than lies in the Syllables) I endeavour'd to confute; and I hope, I have done it. The learned Doctor may now open Himself; or he may let it alone, if he pleases: It matters not what his Te-

nets are, provided the true Catholick Tenets be preserved and maintained. If he had any ill meaning in his Comments or Propositions, I have used my best endeavors to prevent any ill effects it might have among some Readers: If he had not, I am very glad of it, and have done no more than explain'd his Doctrine, for Him, to an Orthodox Sense; which he ought Himself to have done long agoe, if he really had no design against the Catholick, Received Doctrine of the ever Blessed Trinity. But enough of this.

I must here take Notice of this Gentleman's Doctrine, about Worship; tho' it be rather obscurely intimated, than plainly express'd: The Innuendo-way of Writing, as I take it, is the Art of imposing upon the vulgar, at the same time preventing, as much as possible, the examination of the Learned. All Worship, he says, should be to the Glory of God the Father. p. 57. who doubts it? I hope the Worship of the Son, is to the Glory of God the Father: Why then does this Writer find Fault? Or what is it he has a mind to say, and yet is afraid to speak out, to the Glory of God the Father? Has he some secret, and reserved meaning? So it seems, or else it will be very hard to make out
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the pertinency, or consistency of his Observations. He directs us (p. 64.) to Worship uniformly the one God, the Father Almighty, even our Father which is in Heaven, thro' the Intercession of his only Son our Lord Jesus Christ, in the manner the Scripture directs. Do not all Churches, and our Own in particular, do it uniformly, and in the manner the Scripture directs? What is it then that the Writer aims at? I could perhaps point out what it is that offends him: Is it not either that direct Worship is paid to the Son at all; or that the Son is worship'd as God? But, sure the Author is not so Rash and inconsiderate, as to advise us to any such dangerous innovation in Worship, as either to leave out the Son intirely, or not to Worship him as God. What could a profess'd Eunomian, or the rankest Socinian desire more? Can Dr. Clarke (for, I suppose, He speaks for the Doctor and Himself too) can Doctor Clarke desire this? He that has not yet determined either against the Consubstantiality or Eternity of God the Son: He that has only a few scruples about Subordination, (owing to his mistake of Catholick principles, and his not attending to strict propriety of Language) hardly in the main differing from us, if this Writer's pretences be real and sincere,
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Would He have us ungod the Son, in our Practise, even before we see reason to alter our Principles? Or must we strike Christ's Divinity out of our publick Service, before we do it out of our Articles of Faith? It will be time enough for the Doctor to give this Advice, after he has declared plainly against the Eternity, and Consubstantiality of the Son; after he has not only declar'd against them, but disproved them, which he can never do; after he has made it as clear as the Sun, that the Christian World have been in an Error, have been Idolaters, from the beginning downwards to this Day. It is poor Pretence to say that we are not to build any practises, wherein the worship of God is immediately concern'd, upon Metaphysical speculations, not mention'd in Scripture p. 64. The Divinity of Christ is a Scripture-Truth, as much as the Divinity of the Father; and One is no more a Metaphysical Speculation than the Other. Besides that it is strangely improper, and absurd to call these principles pure Speculations, which are of so great importance for the regulating our Worship, that we can neither omit to worship Christ, if they are true, without the greatest Impiety; nor perform it, if they are false, without being guilty of Idolatry. In short, there is no Sense in what this Writer here says, but upon

upon the supposition that Christ is really a Creature; and that the dispute only were whether a Creature might, in any forced, improper Sense, be said to be Eternal, or Consubstantial; which indeed would be both a fruitless, and an impertinent Speculation, after giving up the whole Point in debate. But it is farther pretended (p. 65.) that we should confine our selves to the clear and uncontroverted expressions of Scripture, concerning Them (the Son and Holy Spirit) and the Honour due unto Them, and this is undoubtedly, upon all possible Hypotheses, right and sufficient in practise. But let this Writer tell us, whether, in his opinion, every thing controverted is to be set aside, or only what is justly controverted. The former would come properly enough from a Deist, who will make Scripture it self a controverted Point; and an Atheist would still go farther. Let this Gentleman show that the Divinity, or direct worship of Christ is justly controverted: Till he has done this, he has said nothing. It is ridiculous to tell us (if That be his meaning) that to worship the Father only, leaving out the Son and Holy-Ghost, is sufficient, upon all possible Hypotheses; when upon the Hypothesis that All the three Persons are one God, (which is something more than an Hypothesis) no one
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of the Persons can be intirely omitted without manifest Iniquity and Impiety. It is in vain to think of any Expedients in this affair, while our Doctrine stands unconfuted. There's no Room left so much as for a Neutrality, in the present Case. For I will be bold to say, and bound to make it good, that, all circumstances considered, there can be no Reasons sufficient to make a Man Neuter in this point, but what would be sufficient to determine him on the opposite side.

I shall here take leave of this Writer, having occasionally remark'd upon some passages of his, by way of Note to my Sermons; and designing, God willing, to consider every thing material (if I have here omitted any thing) hereafter; when I am favoured with a Large and Particular Answer to my Defense of some Queries.

There is another Writer who, in a Six-penny Pamphlet, has drawn his Pen against me. It is Entituled; The Unity of God not inconsistent with the Divinity of Christ: (nominal Divinity he means) being Remarks on the Passages in Dr. Waterland's Vindication &c. relating to the Unity of God, and to the Object of Worship.

The Author is a grave, sober Writer; and ingenuously speaks his Mind, without any doublings or disguises. It is a Satisfaction to any Man, who has no concern for any thing but

but Truth, to have such an Adversary to deal with; For then it is soon seen what we have to do. Much Time, much Trouble, much wrangling is saved: We presently enter into the merits of the Cause, for the Ease and Benefit of the Reader. This Writer takes the Arian Hypothesis: For He supposes the Son to have been a distinct Spirit; (p. 7.) to have been God's instrument in the Creation; (p. 26) not to be True God; (p. 34.) to have been ignorant of the day of Judgment, consider'd in his highest capacity, i. e. as the second Person of the Trinity. (p. 8) Having seen His drift and design let us next examine his Performance. He does not undertake to show that the Received Doctrine cannot be true; or that his own (i. e. the Arian) must be true; one of which I might reasonably have expected of him, since he pretends to have drawn up an Answer to the main parts of my Vindication &c. But He is content to show (so far as He is able) that His Doctrine may be true, notwithstanding one or two Arguments which I have made use of against it. In a Word, He undertakes to prove that some of my Arguments against Arianism are not conclusive. With what success, I come now to show; after taking notice to the Reader, that, supposing He had really done what He intended, it does
not

not follow that the Arian Doctrine must be true, nor that there are not Arguments enough to prove it cannot be true; but only that I have used an Argument or two, which alone are not sufficient for my purpose. One considerable Objection against the Arian Scheme, is, that it stands in opposition to the First and great Commandment, introducing two Gods, and two Objects of Worship; not only against Scripture, but also against the unanimous Sense of the Christian Church, from the Beginning, and of the Jewish-Church before; which together are the safest and best comment we can have upon Scripture. This is one considerable Objection, among many, against Arianism; and is what this Writer has undertaken to answer. He applies Himself particularly to the English and unlearned Reader (p. 4.) whom he hopes to satisfy; the rather, I suppose, because the Argument is learned, and must lose much of its force and strength, on our side, when stripp'd of its additional Advantages from History, and Antiquity: Besides that the unlearned Reader, (especially in this Controversy) may be easily imposed upon by little Turns, and Fallacies; such as have been tried, and examined, and despised, long agoe, by Those that have been thoroughly read and conversant in these matters. But to proceed to what I
design,

design, by way of Remark upon this Writer, and his Performance: The Sum of what He pretends to, is contain'd in the following particulars.

1. *That we have no sufficient grounds for charging the Arian Doctrine with the Belief or Worship of two Gods.*
2. *Nor for our own Doctrine that Father and Son are one God.*
3. *That we have no certain warrant for appropriating every kind, and Degree of Religious Worship to God alone.*
4. *That Mediatorial Worship may be due to Christ, tho' not True God, or Supreme God.*
5. *That Dr. Waterland has, in effect, given up the main of what the Arians contend for.*

These several particulars (containing his sense, tho', for brevity and perspicuity, express'd in my own words) must be examin'd in their Order.

1. *He pretends, first, that we have no sufficient grounds for charging the Arian Doctrine with the Belief, or Worship of two Gods. He has a particular Fancy of his own, that the Phrase two Gods, signifies two Supreme Independent Gods. p. 32. And that a Supreme God and a Subordinate God are not two Gods. p. 34. I shall, first, examine his Reasons for This; and*

and, next, endeavor to convince Him that it is neither true in it self, nor would answer his purpose, if it really were true.

He observes, from Matt. 6. 24. that two Masters do not There mean a Supreme and a Subordinate Master, but two Coordinate, or Independent Masters. p. 32. He could not have pitch'd upon an Instance less to his purpose. It may appear somewhat harsh to put God and Mammon so much upon the level, as to suppose them two Coordinate, or Independent Masters: But, waving That, it is very plain that the Text is meant of two opposite, or disagreeing Masters, whether Coordinate or Subordinate. If two Coordinate Masters agreed perfectly together, it would be as easy to serve Both, as One. If this Text be any rule for the common way of speaking, two Coordinate, or Independent Masters, (provided-They were but wise enough, and good enough to agree constantly in every Thing) could not be justly called two Masters. The Trinitarian Tritheists, if there be any such, will, I suppose, be very thankful to our Author for this discovery. Upon the hardest Supposition that can be made, the Doctrine of the Trinity, upon these Principles, will stand perfectly clear of Trithemism: So that if the Author has any way served his own Cause, He has at the same

same time, been extremely kind to his Adversaries. But what hinders this Text from being at all Serviceable either to One or the Other, is, that the Expression here, in St. Matthew, is somewhat particular and unusual; and can by no means be made a Rule of Speech, against the more general and current use of Language.

This Writer endeavours, next, to find some Instances of a Sovereign and a Subordinate King, which together were not, or are not, two Kings. He instances in David and Solomon; who were not, that I know of, Each of them a King at the same time. He proceeds farther to the Instance of Pharaoh and Joseph; that is, of a King and no King: And he instances in a King of Great Britain and a Lord Lieutenant of Ireland; that is, again, a King and no King: so hard a matter is it any where to meet with two that are Kings, and yet are not two Kings.

He observes, next, that one Saviour, one Master, one Potentate, one Father, one Lord, one Shepherd &c. signify one Supreme Saviour, Potentate, Master &c. and so, two Gods must necessarily signify two Supreme Gods. p. 33. But, for any thing he knows, one Saviour, one Master, one Potentate &c. may as well signify one Heavenly, or one Adorable, or one Necessary

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family-existent Saviour, Master, Potentate, &c. One, in some distinguishing, emphatical Sense, whatever it be; yet not excluding what essentially belongs to That One. Our Blessed Lord, is one Lord (1 Cor. 8. 6.) and yet I hardly believe our Author will construe it one Supreme Lord, or one Lord in the highest Sense. He is also our Saviour, emphatically and eminently so stiled; yet this Writer will not from thence conclude that He is Supreme Saviour, and all others, (suppose the Father Himself,) Subordinate to Him. This Author therefore has taken a very uncertain and fallible Rule for the interpreting of Emphatical Appellations. Besides that if one God signifies one Supreme God; then, since all but the Supreme God are excluded from being Gods, in any religious Sense, the Consequence is, that an inferior God is no God; not that a Supreme and an inferior God, (were they really Each of them a God) are not two Gods. This Gentleman then, we see, is very far from proving his Point. We may, in the next place, consider, whether it be not capable of a clear Confutation.

I had before argued that One God, and Another God make two Gods, or else one of them is no God, contrary to the supposition: which reasoning is so plain and strong, that I thought it might be trusted

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ed with the meanest Reader. But this serious Gentleman, (I know not why, except it be that he is not used to consider this Controversy) suspects it all to be Banter. (p. 36.) I will offer one Argument more, which perhaps may take with him. The Pagans, tho' they professed generally (as is well known to the Learned) one only Supreme God, looking upon all the rest as subordinate Ministers of the one Supreme, yet stand charged with Polytheism by the Jews, by the Antient Christians, by the common Consent of Mankind. Thus Jupiter and Mercury (tho' one was supposed a subordinate Minister of the other) were, by the Lycaonians, spoken of in the plural number, as Gods; that is, Two Gods: Acts 14: 11, 12. And this has been the common way of speaking, in all Writers I have met with, Sacred or Profane, Antient or Modern.

But what if the customary usage of Language had been otherwise; does this Writer imagine that the dispute is only about a Name? If the changing of a Name would set all right, I do not know any Man of Sense that would contend about such a Trifle. To extricate this Matter, Polytheism may be consider'd, either in a stricter, or a larger Sense: It may either signify the Belief of more Gods than one, in the proper Sense of Necessarily-existing, Supreme &c.

(in which Sense there have been few, very few Polytheists; the Pagans themselves, generally were not Polytheists in this Sense) Or it may signify the receiving more Gods than one, in respect of Religious Worship, whatever opinion of those Gods they may otherwise have. It is this kind of Polytheism which the first Commandment has chiefly respect to: And it is the same that Pagans, Arians, and Socinians stand justly charged with. Should any Man alter the Name, the Thing would be the same still. For, suppose we should not call it Polytheism, it would not appear at all the better, under the name of Idolatry; which it really is, as well as Polytheism. I must observe farther, that tho' the Arians or Socinians, or other such Polytheists, do not believe in two Supreme Gods, and so, in That respect, are not Speculative Tritheists, or Ditheists; yet by paying Worship, religious Worship, (the incommunicable Honour due to the Supreme God only) to two Gods, they do by Construction and Implication, tho' not in Intention, make two supreme Gods; and consequently are practical Ditheists, at least; even in the highest and strictest Sense of Ditheism. — Thus much may suffice for the first Particular. This Author has not clear'd the Arian Doctrine from the Charge of receiving two Gods:

Gods: Nor, if he had, would his Cause be at all the better by changing the Name from Polytheism, or Ditheism, to That of Idolatry. Not to mention that, upon his Principles, it is the easiest thing in the World for the Catholicks, admitting a Subordination of Order, to get perfectly clear of Tritheism, which is the grand Objection*: Besides that, in his way of explaining the exclusive Terms, the Catholicks will easily Answer every Text he can bring to prove the Father only to be the true God: For it is only saying that he is so emphatically, or unoriginately, and the Son may be true God, and necessarily-existing, notwithstanding: So that if this Writer has at all weaken'd One of our Arguments against the Arians, He has, at the same time, very kindly cut the sinews of All, or however of the most considerable Arguments of the Arians against Us; and so has really diserved his own Cause, more than he has served it.

2. The second Particular which I propose to Examine, is his Pretence, that we have not

* Just, and Wise is the Reflection of a Judicious Father on this Head, in the following Words. Μήτε τὸ τῆς τριθείας ἐγκλημα αἰχμηθῆς. ἕως ἂν εἴ ἄλλο κινδυνὸς τῇ διθείᾳ. ἢ γὰρ συνίπυσται, ἢ συνηπόρηται, ἢ ὁ μὲν ἐναυάγησεν μετὰ τῶν λογισμῶν καὶ θεότητα, σὺ δὲ παρέμεινεν θεότης, καὶ εἰ ὁ λόγος ἠεθένησεν, καὶ ὁ πνεῦμα ἐν τοῖς λογισμοῖς μετὰ τὴν ὁδηγίαν τοῦ πνεύματος, ἢ πρὸ ἑτέρας ἀσέβηται, τὴν ρατῶν διώκοντα. Greg. Nazianz. Orat. 23. p. 422.

sufficient grounds to conclude that Father and Son are one God. *He does not undertake to Examine or Confute All we have to urge upon that Head: But so much only as we urge by way of Proof* of Christ's Divinity, We are used to plead thus: The Father is God, and the Son God, and yet God is one: Therefore Father and Son are one God. This is the Argument, (tho' rather too briefly express'd) which he labours to Confute for many pages together. We are now to see how he has performed.*

He observes that God is the only Saviour, Othniel also a Saviour; and yet God and Othniel are not one Saviour. (p. 17.) Again, God only is Holy, a Bishop must be Holy; and yet God and a Bishop are not one Holy Being. (p. 19.) God only is Master, some men are Masters, and yet God and an Earthly Master are not one Master. These things he delivers seriously, without the least air of Banter; and goes on, in the simplicity of his Heart, with the like Instances to the number of Twenty-eight, as he observes. (p. 30.) I am very willing to take his word without counting them; nay, and to add two or

* N. B. Every Argument which proves Christ to be God in the strict Sense, proves Him to be the one God. since God is one. But in That way Christ's Divinity is presupposed; and his being the one God inferr'd afterwards. The Argument from Worship proceeds differently, proving Christ to be God in the strict Sense, because He is the One true Adorable God.

three more to the Number. For, God is one, and Moses was God; and yet God and Moses were not one God. God is one, and the Devil is God; (2 Cor. 4. 4.) and yet God and the Devil are not one Being. Angels are Gods, and Magistrates Gods; and yet God with his Angels, or with Magistrates, does not make one Being. This is so plain, that even the Trinitarians, (blind as they are thought) both see, and confess it: which had the Author considered, he might have saved Himself some Trouble, and as much waste of Time. The short of the Case is This: Tho' there be Gods many, and Lords many, yet there is but one God and Lord to be honoured with Religious Worship: Now, Christ is God and Lord, in such a Sense, as to be Honour'd with Religious Worship; therefore Christ is the one God. The Premises I have proved in my Defense, Qu. 16, 17. The Conclusion makes it self. This is the Catholick Argument, which I leave the Gentleman once more to exercise his Thoughts upon; desiring him, particularly, to answer my Reasons against any Inferior or Subordinate, but Adorable Gods. I easily perceive now, why he did not understand a plain Question which I ask'd: Where did the Scripture give any Intimation of two true Gods? See what he says to it,

(p. 34.) *I know but one God that is to be Worship'd; That one God is the true God; more adorable Gods than one, are, by necessary Construction and Implication, more true Gods.*

3. *The third Particular which this Writer insists upon (in Sense, I mean, not in Terms) is, that we have no sufficient Warrant for appropriating all kinds and degrees of Religious, or Divine Worship, to the true God only. Here indeed lies the very Pinch of the Argument. For, if all Religious Worship be not appropriate to the one true God, the Arians (so far as I apprehend) are not justly chargeable with Idolatry, or Polytheism, for Worshipping a Creature; neither is our Argument from Worship, alone sufficient to prove that Father and Son are one God. I have, (in my Defense Qu. 16.) shown at large, that all Acts of Religious Worship are, in Scripture, appropriated to the one true God, in opposition to Creature-Worship. I have to Scripture added the concurring Sentiments of the primitive Christians. I might have added the Sentiments likewise of the Antient and Later Jews, to the same purpose; which, however, the Reader may find collected in Dr. Cudworth*. This Argument has been learnedly and accurately handled by many great Men, (particularly by Bp. Stil-*

* Cudworth Intellect. Syst. p. 465. &c.

lingfleet) against the Papists. As the Point is of great concernment, so the Evidence appears every way answerable to it. Greater or stronger Proofs cannot be expected, or reasonably desired, in a Thing of this Nature, than express Scripture confirm'd by the concurring Sentiments both of the Jews before Christianity, and the Christian Church from the beginning; not to mention what may be farther pleaded from the Nature and Reason of the Thing it self. This Writer, on the other Hand, has little or nothing of weight to oppose to such a Cloud of Witnesses. He does indeed give us his own Sentiments, or rather Wishes: For if you ask for Proof, He has none. He first falls to Conjecture (p. 39.) how He thinks this Matter of Worship might stand: That is, supposing He had had the Direction of an Affair, which an all-wise God has took into his own Hands. He tells us how it might be reasonable (that is, supposing He is wise enough to dictate to God) to ask Pardon of Christ, or any other Blessings, and to thank Him for Them, upon his Hypothesis, i. e. supposing Christ to be no more than a Creature. All this is only guessing, presumptuous guessing. P. 52. He lays down his whole Doctrine concerning Worship, in these three Particulars: 1. That all our Worship terminate
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upon the one supreme God. 2. That it be not offer'd to other Gods; any farther than our worshipping of Them, is really a worshipping of Him, as redounding to his Glory. 3. That it be not offer'd to other Gods (That is his Sense) any farther than the supreme God has commanded.

1. As to the first Rule, it is groundless, and insignificant. Groundless, because He can produce no Scripture-proof of it. We can easily show that God alone is to be worship'd: Where is it said that all Worship, whether offered to God or Creatures, must terminate upon God? He pleads (p. 51) that the Priests serve the Tabernacle (Heb. 13. 10.) which Service of theirs terminated upon God. But let Him show that Serving There bears such a Sense, as when we are said to serve God; or that the Priests worship'd the Tabernacle; and then the Instance may appear more to the purpose. He pleads farther, that, tho' we are to serve God only, yet we are allowed to serve Others also, (p. 51.) Therefore, I suppose, tho' we are to worship God only, yet we may be allowed to worship Others also. But when we are order'd to serve God only: religious Service, not every kind of Service, is intended; which religious Service is not to be paid to Creatures, Rom. 1. 25.

1. 25. *not to Those that by Nature are no Gods, Gal. 4. 8. Having shown then that this first Rule of our Author's, is groundless; I must next observe, that it is trifling and insignificant. The very Papists and Pagans, in their grossest Idolatry, or Image-Worship, keep up to this Rule. They terminate, at least intentionally, all their Worship upon the one supreme God.*

2. *This Gentleman's second Rule for Worship, is, that it must not be offered to other Gods, any farther than our worshipping of Them, is really worshipping of the supreme God, as redounding to his Glory. But who can assure us that any Worship of the Creature, is really worshipping of God; or that it does, or can redound to God's Glory? Are we better Judges of what is properly the worshipping of God, or of what is most for his Glory, than God Himself is? If this Gentleman can prove that any Creature-worship is really the worshipping of God, or that it redounds to God's Glory, He will then do something. I mention not, that both Popish and Pagan Idolaters pretend, that all their worship is really the worshipping of the one supreme God, and redounds to his Glory. But Divine Wisdom seems to have fix'd the Affair of Worship upon quite another Foot, as it were on purpose to cut off all such Pretences*

tences of Men wise in their own Con-
ceits.

3. *The last Rule laid down by This Writer, is, that Worship be not offer'd to others, any farther than the supreme God has commanded. This is a safe and a good Rule; and I wish that This Gentleman, and such others, would abide by it. It is evident from the whole Tenour of Scripture, that God has not only not commanded, but absolutely prohibited, all Creature-worship; and laid it down as a fundamental Rule that God alone is to be worship'd, because He is God, in opposition to All that do not stand possess'd of those Excellencies and Perfections which belong to God. If therefore this Rule be good, as it certainly is, all Creature-worship is for ever precluded by it. I proceed to,*

4. *A fourth Particular maintain'd by this Writer, viz. That Mediatorial Worship may belong to Christ, tho' not true God, or supreme God. But He has not proved that there is any such Thing as mediatorial Worship, distinct from divine. If Christ our Mediator is worship'd, it is because He is God and Man, a divine Mediator. This Writer cannot prove that Christ's mediatorial Office is the Ground and Foundation of the Worship which we are commanded to pay Him: But it may, on the*
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contrary, be proved that it is not. As to what He pretends from Joh. 5. 22, 23. I refer the Reader to my Defense of Query 19th, which this Gentleman should have answer'd, instead of repeating an old Objection. As to Phil. 2. 9, 10, 11. I refer to my Fifth Sermon; and to my Defense of Query XVIII. (p. 275, &c.) where I show that these and the like Pretences are calculated only for the Socinian Hypothesis; and come very absurdly from the Pen of an Arian. As to Rev. 1. 5, 6. and Rev. 5. 12. I refer to my Defense, p. 276, 277. which this Gentleman has attempted to answer, in part, but has not done it. I had said, "that the Essential Dignity of
" Christ's Person is really the Ground and
" Foundation of Honour and Esteem; (and
" consequently of Worship, the highest
" Expression of Both) which ought al-
" ways to bear proportion to the intrinsic
" Excellency of the Object, (Defense, p. 277.) To this He replies, "that if we
" take Worship to signify Prayer and
" Thanksgiving, then my Assertion is
" plainly false: for the Essential Dignity
" of Christ's Person is not the ground on
" which his Title to Prayer and Thank-
" giving is founded. To which I rejoin,
that Prayer and Thanksgiving, considered
merely under the notion of asking a Favor,
or

or giving Thanks for it (*as this Gentleman seems to understand them*) do not suppose any divine Excellency in the Person we ask of, or give Thanks to: For, we may ask a favor of a Man, or an Angel, present with us, and give Thanks to them for what They have done. But Prayer and Thanksgiving, in the religious Sense, considered as Acts of Worship, suppose divine Excellency in the Object we address to, God having commanded all Worship, properly such, to be paid to God alone, making it thereby incommunicable to any Creature. In a word then, Prayer and Thanksgiving, under one Consideration, are founded in Kindnesses to be received, or already received: but considered as parts of Religious Worship, they carry in Them the same Significancy which Sacrifice or any other Instance of religious Worship does; are outward Marks and Expressions of that Honour which belongs to God only, and are therefore founded in the Essential Dignity of the Person to whom this Honour is paid. This Writer observes justly enough (p. 43.) “that there would be no Obligation either to Prayer or Thanksgiving, “if God did not exercise a Providence “over the World, and from thence He “infers (p. 44.) that God’s Government “of the World is the Foundation of this
“ kind

“ kind of Worship. This may be true, in a certain Sense, and very consistent with what I had said, according as Prayer and Thanksgiving may be taken under different Conceptions. I consider’d Them under such precise Formality, as Expressions, or Marks of Honour: And that my reasoning was just, is capable of being proved, even with the Evidence of Demonstration. I shall make it out distinctly, step by step, as follows. There is no reason why I should esteem, or think, any thing thus or thus Excellent, but because it really is so; Therefore the intrinsic Excellency of the Thing is the sole Foundation of all just Value or Esteem. Inward Honour is a mental acknowledgment of that Esteem which I have of, or bear towards, the Thing so esteem’d, and consequently rests upon the same Foundation: Worship, consider’d as an outward Expression, or Mark of That Honour (as it must be considered when once appropriated to the One only greatest and most Excellent Being) rests upon the same.*

** I shall endeavor to illustrate this Matter, for the sake of Common Readers. We read in Daniel (c. 6.) of a Law made, that no Petition should be offered to any one, for Thirty Days, save to the King only, under pain of High Treason. By that Law, Petitions, for such a Time, were appropriated to the Crown, became Ensigs of Royal Dignity and Majesty. and Acknowledgments of Sovereignty in the Person to whom They should be offered. Should any Subject, for that Time, have made a Petition to any but the King, and have pleaded that*
Foun-

Foundation *that the Honour does: Prayer and Thanksgiving, considered as parts of religious Worship, (and consequently as Marks and Expressions of that highest Honour, which is appropriate to the greatest and best of Beings)* has the same Foundation which all Worship has; that is, which Honour has; that is, which Esteem has; that is, the intrinsic Excellency of the Object: *Which was to be proved. There is no answering This, but either by denying Prayer and Thanksgiving to be parts of religious Worship; or by showing that all Worship is not appropriate to God. Thus far I have proceeded in observing, that This Writer has not been able to make good his Position, that the worship of Christ is founded on his mediatorial Office. The contrary may be proved from two plain Reasons.*

the Person to whom He made it, was capable of obliging Him, and upon That Foundation (the sole Foundation of all Petitions) He had petition'd Him; He would presently have been told, that the receiving a Petition was a privilege of the Crown, and went along with the Throne; that there could not now be any legal Foundation for it, but the Royalty of the Person to whom it should be offer'd. Now, put for Royalty, Divine Perfections; and for Petitions, religious Prayer and Thanksgiving; which are appropriated, not for Thirty Days, but for ever, to God; and it will appear, that the only lawful Foundation of religious Prayer and Thanksgiving, consider'd as parts of Worship, is the Divinity, i. e. the intrinsic Excellency of the Object.

i. *That*

1. *That the only Scriptural Foundation of any religious Worship, is the Divinity of the Person to be adored, in opposition to all Creature-worship; as I have formerly proved in my Defense, &c Qu. 16. And it is worth observing how naturally, and how easily this falls in with the commands to worship Christ; since the same Scriptures, which declare Him to be adorable, describe Him also as God; and, together with the Name, ascribe to Him likewise those divine Perfections which make up and form the Idea signified by so august and venerable a Name.*

2. *That the mediatorial Office will cease at the Day of Judgment; and therefore cannot be the Foundation of that Worship which will continue beyond it; even for ever and ever, as Christ's Worship will. See Rom. 9. 5. Heb. 13. 21. 1 Pet. 4. 11. 2 Pet. 3. 18. Rev. 1. 5, 6. — 5. 12, 13.*

This Gentleman demands of me a plain Scripture Text, where it is said that Christ is to be worship'd as being God, equal to the Father. But to this I answer, that Scripture supposes Men to have common Sense; and therefore when Scripture has laid down one only Rule and Foundation of Worship, and it appears from the same Scripture that Christ is to be worship'd; there is no need of any thing farther, the rest follows
d of

I The P R E F A C E.

of Course. Besides, that tho' Scripture has not in exprefs Terms said, that He is to be worship'd on that particular Account; yet, since Scripture has asserted the Equality of the Son to the Father, in more places than one, and his right to worship too; a very little Logick will suffice to show what Relation these Two Things must have to each other.

5. A fifth Particular maintain'd by this Writer, tho' it concerns my self more than the Cause, I am now to take notice of. Dr. Waterland, He says (p. 54.) has, in one Passage, given up both Points (viz. that the Son is God in a lower Sense of the word God, and is to be worship'd only as Mediator) to us. But where have I said Either, or any think like it? I have given nothing up, that I know of, which can do this Writer, or his Cause any Service. I have said that the Father is primarily, and eminently God, Creator, and Object of Worship: which He may be, without supposing Him to be God in any higher, or any different Sense of the word God, Creator, &c. A different Manner, or Order, of existing or operating may, in many Cases, be sufficient to ground an Emphasis upon (as might be proved by plain Instances) without recurring to a higher and lower Sense of the Words. As to the allowing of a Subordination

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ordination, it is so far from inferring a lower Sense of the word God &c. that, in strict propriety of Speech, it implies the contrary; as I have before observed more at large.

Having thus Examined and Answer'd the most material Pretences which this Writer insists upon, in favor of Arianism, or in opposition to the Catholick Doctrine, I might now take my leave of Him. But it may be proper first to say something to a pretended Contradiction, which not only He (p. 6.) but the Modest Pleader also (p. 48.) has been pleased to charge me with; as it is usual with many to think every thing contradictory which Themselves cannot readily reconcile.

My Words are (Defense &c. p. 350.)
 " Each Divine Person is an Individual
 " Intelligent Agent, but as subsisting in one
 " undivided Substance, they are all toge-
 " ther, in that respect, but one undivided
 " intelligent Agent. This, they tell me,
 is to say, that three Persons are one Per-
 son. But, if they please to think again,
 they will find it is no more than saying,
 that Person, and undivided intelligent
 Agent, are not reciprocal. Undivided, or
 Individual, intelligent Agent, like the
 Phrase Individual Being, may admit of
 a stricter and a larger Sense. When
d 2
this

this Writer is able to fix a certain Principle of Individuation, He may then, perhaps, have something of Colour for the charge of contradiction. See this matter more distinctly and fully explained in my Defense &c. p. 171.

I have detain'd my Reader long enough, I fear too long, in the Preface. But I was willing, having this fresh Opportunity of appearing in Publick, to take some notice of those Two Pamphlets, (the only Ones that deserved it) which had objected to my Vindication of Christ's Divinity. If I have, either through Haste, or through a desire of Brevity, slip'd over any Thing of real Weight, or that may create any Scruple or Difficulty with impartial and considering Men; I shall, when apprized of it, (if God permit) carefully and fully examine and discuss That, and whatever else falls within the Compass of what I have undertaken, namely, the Point of Christ's real Divinity, in Opposition to the pretended Divinity maintain'd by the Arians.

*I should just observe to the Reader, that some of the Sermons, as they appear in Print, are somewhat longer than when preach'd. The Three last especially are so, which I was obliged to shorten in the Preaching, passing over several Pages, for
fear*

fear of keeping the Audience too long. Some Notes I have, here and there, added at the Bottom, since the Sermons were delivered; tho' much the greater Part were prepared before. I thought it very proper to intermix all along with Scripture, the Testimonies of the Antients, as the best Comments upon it. The Reader will be the better satisfied in having a view of Both together; and our Adversaries may perhaps see Cause to abate of their unreasonable, and unaccountable Boasts that way, when it appears from so many plain and clear Proofs, that their Pretences to Antiquity are Groundless, and their Faith Novel, as it is False.

I cannot here forget to mention my Obligations to the Reverend Dr. Knight of St. Sepulchres, London; whose great Learning and Judgment is equal to his singular Modesty and Ingenuity; and to whose judicious Observations it is owing, that the following Sermons appear more correct, and may, I hope, be more useful than They would otherwise have been.

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Christ

Christ God in the strict and proper Sense.

O R
CHRIST's DIVINITY
A S S E R T E D

From JOH. I. I.

The first SERMON *preached* Sept. 9. 1719.

JOHN I. I.

In the Beginning was the WORD, *and*
the WORD *was with* God, *and the*
WORD was God.

ST JOHN the beloved Disciple, the undoubted Author of this Gospel which bears his Name, was the youngest of the Apostles, and survived the Rest many Years. He saw so much the more of the State of Christianity, and of the Progress it made under two Persecutions; the first by *Nero*, the second by *Domitian*. Under the latter, He Himself had inevitably Suffered, had not God miraculously preserved Him. After this, He

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was

was banish'd into *Patmos*, a little Island in the *Archipelago*; and, during his Retirement There, was favoured, in a particular manner, with *Revelations* from Heaven; which He committed to Writing, and left behind Him for the Benefit of the Church. After a Year or two's Exile, it pleased God to call Him forth again to *Ephesus*, his usual Seat of Residence; and There He pass'd the short Remainder of his Days, being then 90 years Old, in the most divine and comfortable Employment; taking upon Him the charge of the Churches of Christ, those especially of the lesser *Asia*. As there must be *Heresies* at all Times, (infinite Wisdom permitting them for great Ends and Reasons) so, were there not wanting, even in the Times of the Apostles, some denying the *Divinity*, others the *Humanity* of our blessed Lord; and Both for the same Reason; being offended at the great and unsearchable Mystery of *God Incarnate*. The Tares had been sown by *Simon Magus*, *Cerintus*, and others; and were grown up to a great Height before St. *John's* Death. This made it the more necessary for Him to write his *Gospel*; which accordingly He undertook at the Request of the Bishops of *Asia*, and the Brethren of the Neighbouring Provinces. But first He appointed solemn

Fasting

Fasting and Prayer for the divine Blessing and Assistance, in it; after which being more fully instructed and more plentifully inspired, He thus began his lofty Theme. *In the Beginning was the WORD, and the WORD was with God, and the WORD was God. The same was in the Beginning with God. All Things were made by Him, and without Him was not any thing made that was made.* In these few Words, and those that follow in that Chapter, the good Apostle has not only confuted most of the Heresies then on Foot, but has obviated as many as should thereafter rise up in Opposition to the *Divinity, Personality, or Incarnation* of the Son of God: Points of the greatest Concernment to all Christians, but which nevertheless (through the perverseness of Men's Wits, and their proneness to take wrong Measures of divine Things) have been a *Stone of Stumbling*, and a *Rock of Offense* to the *Disputers of this World*, in former, and in latter Ages. This first Chapter of *St. John*, (as I said) is alone sufficient, with reasonable Men, to end all Disputes upon those Heads. The Words are plain, and the Sense clear when carefully look'd into; and it is for that very reason that They have been more tamper'd with, than Any

in the whole Scriptures. For, when the obvious and natural meaning of a Text happens to stand in the way of an *Hypothesis*, or preconceived Opinion, Pains must be taken to darken the Evidence, and to perplex the Proofs which make against it. My design is briefly to enumerate the several Interpretations which have been given of this Chapter, to remark upon Them as far as is needful, and to establish the only true one. They are reducible to Four; which I may call *Sabellian*, *Socinian*, *Arian*, and *Catholick*. I shall explain them in their Order. To begin with the first.

I. Under the *Sabellian* Interpretation I include all that belongs to Men of *Sabellian* Principles, whether before or after the Times of *Sabellius*, who lived about the Middle of the Third Century. The *Sabellians* deny the *Λόγος*, or *WORD*, whereof St. *John* speaks, to be any *real* or *substantial* Thing, distinct from the Person of God the Father. They understand by the *Word*, either some *Attribute*, *Power*, or *Operation* inherent and permanent in the Father; or else some transient *Voice*, *Sound*, and the like. How They came into these and the like Fancies, I shall show presently, after I have premised a few Things

Things about the Name of the Λόγος, or WORD, which St. *John* uses. I do not design any Historical Account of the use of the Term among *Jews*, or *Gentiles*; being happily prevented, in that part, by a late excellent Sermon of a very worthy and learned Prelate *. But I must observe that the Greek Λόγος, which we render WORD, may signify either *inward* Thought, or *outward* Speech. And it has with good reason been supposed by the *Catholick* Writers, that the design of this Name was to intimate that the Relation of Father and Son, bears some Resemblance and Analogy to that of *Thought*, or of *Speech* to the Mind †. For example: As Thought is *coeval* with the Mind; so the Son is *coeval* with the Father ‡. As Thought is closely united to, proceeds from, and yet remains in the Mind; so also may we understand that the Son is in the Bosom of the Father, proceeding from Him, yet never divided or separate, but remaining in Him and with Him. As to *Speech*, it is properly the

* *Bishop of Lichfield and Coventry.. Sermon before the King.*

† Λόγος δὲ ὅτι ὡς ἐπὶ πρὸς τὸν πατέρα ὡς πρὸς τὸν λόγον ἢ μένει διὰ τὸ ἀπαρτὶς τῆς γενέσεως, ἀλλὰ ἐν τῷ συναφί, ἐν τῷ ἑνωσίᾳ. — Greg. Naz. Orat. 36. p. 590. Vid. etiam Basil. Hom. 15. Petav. de Trin. p. 743.

‡ Vid. Dionys. Alex. apud Athanas. p. 259.

Interpreter of the Mind; and so, in this respect also, there is some Resemblance and Analogy, the Son being as it were *Interpreter*, and *Revealer* of the unknown Father to the World*. Some of the † Antient

* Ob Hoc Verbum nuncupatur, quia ex proprio divino Ore processit, & nihil Pater sine eo aut iussit, aut fecit. *Pseud. Ambros. de Fid. Orth. c. 6. p. 353. Ed. Bened.*

Δύναται δὲ καὶ ὁ λόγος ἕως εἶναι παρὰ τὸ ἀπαγγέλλειν τὰ κρύφια τοῦ πατρὸς οὐκ ἔστιν, ἀνάλογον τῷ καλυμμένῳ ἡμῶν, λόγῳ τοῦ τυχεράνοιο. ὡς γὰρ ὁ παρ' ἡμῶν λόγος Ἀγγέλους ἐστὶ τῷ ὑπὸ τῷ τοῦ θεωμιένων, οὕτως ὁ τοῦ Θεοῦ λόγος ἐγνωκῶς τὴν πατέρα — δὲ καλύπτει δὲ ἔγνω πατέρα. *Orig. Comm. in Joh. p. 41. Vid. & Just. Mart. Dial. p. 358. Iren. l. 2. c. 30. p. 163.*

† Theophilus Bishop of Antioch where He speaks of the λόγος ἐνδιέφετο and θεωρεῖσθαι (p. 129.) is thus to be understood. Tertullian, in his Piece against Praxeas, has a great deal to the same purpose. Athenagoras, Tatian and Hippolytus, tho' more obscurely, seem to have intended the same. And even Origen Himself had adopted the like Notion, as may appear from the following Passages.

Ἐάν τιμιελῶς ἐξετάζωμεν αὐτοῦ πάσαις τὰς ἐπινοίας, μένον κατὰ τὸ εἶναι σοφία ἀρχὴ ἐστίν. — ὡς εἰπὼν ἀντιπα πρῶτον πρὸς πρῶτον πάντων τῶν ἐπινοουμένων ταῖς ὀνομασίαις τοῦ πρῶτον πρὸς πρῶτον πάντων ἐστὶν ἡ σοφία. *Orig. in Joh. p. 19.*

Ἐν ἀρχῇ ἢ ὁ λόγος — ἀρχὴ ἢ μὴ μαρτυρεῖται τῷ ἐκ τῆς παλαιῶν ἀποδοχῆς εἰσέδοιαι ἡ σοφία, καὶ ἐστὶ θεωρητικὴ ἡ σοφία τῶν αὐτῶν ἀπαγγέλλοι λόγου, νοητικὴ τῇ ἐν τῇ ἀρχῇ, ταῦτα τῇ σοφίᾳ, αἰεὶ εἶναι. *Orig. in Joh. p. 43. Compare p. 59.*

Afterwards Origen uses an Argument to prove that the λόγος has a real Subsistence, and adds in Conclusion. Ὁ λόγος — ἐν ἀρχῇ, τῇ σοφίᾳ, τὴν ὑπόστασιν ἔχων. p. 44. Which Words are remarkable, and worth comparing with Tertullian's upon the same Subject, where He says. Jam in usu est nostrorum, per simplicitatem interpretationis, Sermonem dicere in primordio apud Deum fuisse, cum magis Rationem competat antiquiorem haberi; quia non Sermonalis a principio, sed Rationalis Deus etiam ante principium, & quia ipse quoque Sermo Ratione consistens, priorem eam ut Substantiam suam ostendat. *Tertull. Contr. Prax. c. 5.*

Catho-

Catholick Writers joining Both these Notions together, have considered them as applicable to the Son at different Times, and in different Capacities. Before the World was made, while He yet existed alone with the Father (always including the Holy-Ghost) They supposed He might best be compared to *silent Thought* resting in the Mind, and which in *Greek* is called *Λόγος ἐνδιάθετος*. But when He afterwards came to create the World, and to reveal both Himself and his Father, then He might more properly be compared to *outward Speech*, or a Word spoken forth, which the *Greeks* express by *λόγος προφορικός*. And thus it is, that the same Writers sometimes speak of the *Λόγος*, or WORD, being both *Eternal*, and in *Time*: *Eternal* in one Capacity, not so in the other. For as *Thought* must be consider'd previous to Speech, so the *Λόγος*, or WORD, under one Consideration might be conceived more Antient than under the other.

Thus far the *Catholicks*, Sober Men, carried on the Parallel; and there was no Harm in it, while They kept close to the Rule of Faith, and within the Bounds of Sobriety. But the *Sabellian* Hereticks did not stop there. They pursued the Parallel

still farther, till They left the Λόγος, or WORD, no distinct Personality. They observed that *inward Thought* was no real substantial Thing, distinct from the Mind it self; and that *outward Speech* was but a *Voice* or *Sound*, nothing fix'd, real, and permanent: And from hence They took occasion to misinterpret the Apostle very widely; as if the WORD, which He speaks of, were nothing really distinct from the Father, not a second Person, any more than a Man's *Thought*, or *Word*, is another Person from the Man. This kind of Construction was openly received and propagated by ^a Photinus, about the middle of the fourth Century; by Paul of ^b Samosata, almost a Century before Him; by ^c Sabellius and Noetus earlier than He; and by ^d Praxeas still higher up, about the end of the second Century; and ^e probably by some other *Hereticks* before Him. What re-

^a Hilar. p. 789. 1048. 1179. Ambros. de Fid. l. 1. c. 8.

^b Epiphan. Hæres. 65. p. 608, 609.

^c Epiphan. Hæres. 10. p. 608.

^d Tertullian. Contr. Prax. c. 7, 8.

^e Vid. Clem. Alexandr. Strom. p. 646. Iren. p. 130. 132. 157. 158.

N.B. The Notion of a λόγος ἰδιόητος and προφορικός, in this Heretical Sense, is justly condemn'd by all the Fathers. Athanasius, Hilary, Basil, Ambrose, and other Catholics censured it as smartly, as the Council of Sirmium, Eusebius, or the Arians. Vid. Orig. in Joh. p. 24. in Jerem. p. 184. Euseb. Contr. Maré. p. 120. de Laud. Const. c. 12, Cyril. Hierosol.

mains of it at this Day, is to be met with chiefly among the *Socinians*; Those of them, I mean, who have refined upon their Master *Socinus*, in this particular; and are more properly *Photinians* or *Sabellians*. A * celebrated Writer abroad, has openly espoused this *Photinian* Notion, in part; disguising it a little under the Name *Reason*, answering pretty nearly to the Heretical Sense of the λόγος ἐνδιάθετος, or *inward Thought*: So that now the *Sabellian* Interpretation, after the latest Improvements, runs thus.

“ In the beginning was *Reason*, and
 “ *Reason* was in God, and *Reason* was
 “ God Himself. It was in God from the
 “ Beginning, before the World was: For
 “ whatever is in Nature was made with
 “ the highest *Reason*, neither is there that
 “ single Thing that was made without
 “ *Reason*.

But against This, or any other the like

Catech. 4. c. 5. p. 50. Athanas. Expos. Fid. p. 99. Orat. 2. p. 503. Basil. Hom. 27. p. 602. Ambros. de Fid. l. 4. c. 7. Ignat. Epist. Interpolat. ad Magnes. c. 8. Some even of the Arians, after they came to make a Distinction of a twofold λόγος, adopted, in part, this very Sabellian Notion. Vid. Athanas. p. 503, 282. 260. Cyril. Alex. in Joh. lib. 1. p. 30. Ambros. de Fid. l. 4. c. 7.

* Le Clerc. Comment. in Joh. 1. 1.

Sabel-

Sabellian Construction of the first Chapter of *St. John*, many unanswerable Reasons have been urged both by *Antients* and *Moderns*.

I. As first, *St. John* does not say that the WORD was * Θεῖος, a *divine Word*, which might have favour'd the *Sabellian* Sense, but Θεός, God; thereby strongly denoting a *real* Person. A Man's *Word* or *Thought*, is not called *Man*; nor would the *Word* or *Wisdom* of God be called God, if a meer Attribute or Operation only was intended, and not a real Person. Or if it be said that it does denote a Person, the same Person that was before spoken of as God, in the same Verse; then how can the other Words stand, that He was *with God*? He cannot be supposed the self same Person *with* whom He was †. *With God* plainly signifies the same as *with the Father* (see 1 *Joh.* 1. 2.) who is God. The Apostle can never be supposed to mean that the *Father* was *with* the *Father*; the

* Vid. Euseb. Contr. Marcell. p. 83. Tertull. Contr. Prax. p. 504. Epiph. Hæres. 65. p. 609. *Deus* erat Verbum cessat Sonus vocis——— *Res* est, non *Sonus*; *Natura*, non *Sermo*; *Deus*, non *manitas* est. Hilar. p. 796.

† Εἰ ὁ λόγος ἦν πρὸς τὸ θεόν, ὅχι ὁ λόγος ἐστὶ πρὸς ὃν ἦν, ἐπὶ καὶ πρὸς ὃν ἦν ἐστὶ λόγος. Epiph. Hæres. 65. p. 609.

Word therefore, if it denotes a Person at all, must be understood of another Person. But that it denotes a Person will appear farther.

2. For it is not said that the WORD, or REASON, was *in* God, as might be proper of an Attribute, &c. but *with* God; which is another *personal* Character *.

3. It is said that all Things were *made* by the *Word*: which (as appears from other Texts) comes to the same as to say, that the WORD made all Things: which is a farther Confirmation that a real Thing is intended by the WORD, not an Attribute only †.

4. The Apostle observes (v. 8.) of *John* the *Baptist*, that *He* (*ἐκείνος*) was not that Light, intimating thereby that He had been speaking of a *Person* before, who really was; and therefore from hence also it appears that the WORD is something real.

* Verbum erat *apud* Deum. Nunquid audieras *in* Deo, ut Sermonem reconditæ cogitationis acciperes? — non *in* Altero esse, sed *cum* Altero prædicatur. *Hilar.* p. 796.

† Fecit enim & Ipse, quæ facta sunt per illum. Quale est ut nihil sit ipse *sine* quo nihil factum est? Ut inanis Solida, & vacuus plena, & incorporalis corporalia sit operatus? *Tertull. Contr. Prax.* c. 7. *Comp. Phocad.* p. 304.

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5. It is said (v. 11.) of the WORD, that *He came unto his own, and his own received Him not.* This is good Sense, and sounds well. But to say that *Reason*, the Attribute, came unto its own, and its own received it not, has hardly either Sense, or Propriety.

6. The WORD is represented (v. 14.) as the *only begotten* of the Father; which again is *personal*. For if *Begotten* may be a proper Expression, concerning an *Attribute* or *Property*; yet *only begotten* is not, unless God has no more Attributes than one. The Characters therefore being thus plainly *personal*, and no necessity appearing why we should have recourse to Figure, the *literal* Interpretation is undoubtedly preferable.

7. I may add, lastly, that St. *John* in his *Revelations* expressly applies the Name of $\Lambda\omicron\gamma\omega$, or WORD, to *Christ* Jesus. His Name, saith He, is called the WORD of God, *Rev.* 19. 13.

These Reasons are abundantly sufficient to convince us, that St. *John* intended not any *Attribute* or *Operation* by the WORD, but a *real, living, substantial* Thing or Person, distinct from the Father: And so
the

the Church of Christ from the beginning has constantly understood it. So much for the *Sabellian* Interpretation of this Chapter.

2. The next that offers it self, is the *Socinian*, properly so called; never espoused by *Heretick* or *Catholick*; never so much as thought of, at least not heard of, before the Days of *Socinus*. He supposes St. *John* to have intended a *real* Person, by the *Word*, viz. The Man *Christ Jesus*. His Interpretation then is to this effect.

“ *In the beginning* of the Gospel, was
 “ the Man *Christ Jesus*, otherwise called
 “ the *WORD*. He was *with God*, having
 “ been taken up into Heaven before He
 “ enter’d on his Ministry. And He *was*
 “ *God*, having the Office, Honour, and
 “ Title of a God conferr’d upon Him, after
 “ his Resurrection: *The same was in the*
 “ *Beginning* of the Gospel *with God*. *All*
 “ *things* belonging to the Gospel-State
 “ were reformed and renewed by Him:
 “ And without Him was there not any
 “ Thing reform’d or renewed.

A Construction so manifestly forc’d and foreign, as this is, carries it’s own Confutation

ration along with it. It serves only to show what contempt the Heads of a Sect generally have, not only of the rest of Mankind, but even of their own Disciples; while They can thus unmercifully impose the wildest conceits imaginable upon Them. To do the later *Socinians* justice, They have, I think, for the most part given up this violent Interpretation; and instead of it, have rather closed in with the *Sabellian* Construction, which is more ingenious and plausible, and serves their *Hypothesis* as well. Neither of Them will answer to the Truth of the Sacred Writ: They are Both no other than the Device of Man, and must equally come to Nought.

I proceed to the *Arian* Interpretation; which appears better than either of the Former, as coming nearer to the true one; and it is for that * very Reason the most insinuating and dangerous of Any.

3. The *Arian* Construction, invented

* Vinci Illi vel facile possunt, vel facile vitari, quorum prima propositione omne Consilium Pectoris proditur. At vero Hi (*Ariani*) quibus multa nobiscum paria sunt, facile possunt innoxias Mentis, & Soli Deo deditas, fraudulenta Societate percutere, dum malorum suorum virus per bona nostra defendunt. *Pseud—Ambros. de Fid. Orthodoxa. c. 1. p. 347. Ed. Bened.*

pro-

Serm. I. asserted from *JOH. I. 1.* 15

probably before, but first openly espous'd and propagated in the Beginning of the fourth Century, is as follows.

"In the Beginning of all Things, before
"ever the Earth or the World was made,
"there existed a very glorious and excel-
"lent Creature (since call'd the Word) the
"Oracle of God, and Revealer of his
"Will. That excellent Person, the first
"whom God of his own good Pleasure
"and free Choice gave being to, was *with*
"God the Father; and He *was* God, ano-
"ther God, an *inferior* God, infinitely
"inferior; but yet *truly* God, as being
"truly partaker of *divine* Glory then,
"and fore-ordain'd to have *true* Dominion
"and Authority in God's own Time. God
"employed Him as an *Instrument*, or Un-
"der-Agent, in framing and fashioning the
"the World of *inferior* Creatures; and
"approved of his Services so well, as to
"do nothing without Him.

This is the Sum of the *Arian* Inter-
pretation, as nearly as I could draw it,
out of the most general Principles of the
Sect. For it must be observed that there
never was a Sect so divided and vari-
ous, so unsettled and fluctuating in their
Prin-

Principles as They. The Reason of it is this; They take a kind of middle way between *Catholicks* and *Socinians*, which admits of so great a Latitude, that They know not where to fix. The *Catholicks* looking upon the Son as essentially *God* in one Capacity, and as *Man* in Another, easily know what may be proper to ascribe to Him, in this or in that Respect. The *Socinians* believing Him to be *Man* only, can as easily come to a Resolution in the Particulars of their Scheme. But the *Arians* supposing Him a *Creature* at large, and not knowing the several Degrees of Perfection on this side *Infinite*, are always in uncertainty; not being able to determine how much or how little it may be proper to ascribe to the Son of God: And hence it is that They could never unite together in any one fix'd and certain Set of Principles; but have been always wavering, various, and unconstant; and must ever be so to the World's End. But this by the way: Having laid before you the *Arian* Interpretation, nothing now remains but to offer to you the *Catholick* Sense of this Chapter, which I mean to explain, and defend; and That will be the same thing with confuting the *Arian*.

4. The *Catholick* Construction, at length is this.

“ *In the Beginning*, before there was
 “ any *Creature*, (consequently from all
 “ Eternity) the *WORD* existed; and the
 “ *WORD* was no *distant* separate *Power*,
 “ estranged from God, or unacquainted
 “ with Him, but He was *with God*, and
 “ Himself also * *very God*; not *Another*
 “ *God*, but another *Person* only, of the
 “ same Nature, Substance, and Godhead.
 “ *All Things* were created by Him, &c.

This I presume to call the *Catholick*
 and truly *primitive* Interpretation of the first
 Verse of this Chapter: And what Time
 your Patience will farther allow me, shall
 be taken up in asserting and maintaining it.
 St. *John* has here called the *WORD*, *God*:
 In what Sense, is the Question. The Con-

* Dei verbum, imo magis Ipse Deus. *Iren.* p. 132.

Ἐν γὰρ ἀμφοῖν ὁ Θεός. ὅτι εἶπεν ἐν ἀρχῇ ὁ λόγος· ἢ ἐν τῷ
 Θεῷ· ἢ Θεός ἦν ὁ λόγος. *Clem. Alex.* p. 135.

Alium autem quomodo accipere debeas, jam professus sum.
Persona, non *Substantia* nomine; ad *Distinctionem*, non ad *Di-*
visionem. *Tertull. Contr. Prax.* p. 506. Hunc didicimus
Filium Dei esse, & *Deum* dictum ex unitate *Substantie*.
Tertull. Apolog. c. 21.

Εἰ δὲ οὖν ὁ λόγος πρὸς τὸ Θεόν, Θεός ἐστιν, τὸ οὖν φησὶν ὡς τις
 δύο λέγει θεός; Δύο μὲν εἶναι θεούς ἀλλ' ἢ ἓνα, πρῶτον δὲ
 εἶναι &c. *Hippol. Contr. Noet.* c. 14. p. 15.

C

next,

text, and Circumstances, and other Collateral Evidences must at length decide it. I shall first inquire.

1. What kind of Idea, or Notion, Scripture and Christian Antiquity give us of One that is *truly* and *really* God. And

2. Shall consider what Reasons we have to believe that St. *John* here calls the *Λόγος*, or WORD, God, in the same Sense, or in Conformity to that Idea.

I. I shall inquire what kind of *Idea*, or Notion, Scripture and Christian Antiquity give us of One that is *really* and *truly* God. If we trace this Matter through the Old Testament, we shall find that the *Scripture-Notion* of a Person that is *truly* God, and should be received as such, includes in it *Power* and *Might* Irresistible^a; *Perfect Knowledge* and consummate *Wisdom*^b, *Eternity*^c, *Immutability*^d, and *Omnipresence*^e; *Creative Powers*^f; *Supremacy*,

^a Deut. 3. 24. — 7. 19. — 10. 17. — 32. 39. 1 Chron. 29. 11, Job. 9. 4. — 12. 16. — 42. 2. Isa. 26. 4. — 42. 5.

^b Job 36. 4. — 37. 16. Dan. 2. 20.

^c Psal. 93. 2. Job 36. 26. Gen. 21. 33. Deut. 33. 27. Isa. 57. 15.

^d Mal. 3. 6.

^e Deut. 4. 7. Psal. 139. 7. &c. Jer. 23. 23, 24.

^f 2 King. 19. 15. Job 26. — 38. Psal. 8. 4. Isa. 47. 7. 18. Jer. 19. 12.

Independence and Necessary Existence *. These are the distinguishing Characters under which God was pleased to make Himself known: And it is upon these Accounts that He, in opposition to all other Gods, claims to be received and honoured as God. These therefore are what make up the *Scripture-Idea* of a Person who is *truly, really, and strictly* God. And if Scripture has thus informed us what Properties, Attributes, and Perfections must be supposed to meet in One that is *truly* and *properly* God, our own Reason must tell us, that these *Attributes, &c.* must have a *Subject*, and this Subject we call *Substance*: And therefore the *Scripture-Notion* of God, is That of an Eternal, Immutable, Omnipresent, Omniscient, Almighty *Substance*. If it be pretended that these are the Characters of a *Supreme* God only, and not of every Person that is *true* God; I answer that *Supremacy*, (*Negatively* † consider'd in opposition to any *Superior Nature*) is one of the Characters belonging to any Person that is *truly* God, as much as *Omnipotence*, *Omniscience*, or any other; and consequently He is not *truly* God, in the Scri-

* Exod. 3. 14.

† I say, negatively; because positive Supremacy over others, could not commence till the Creation.

pture-Notion of God, who is not *Supreme* God. This is the Scripture-Notion of One that is *truly* God; and thus it stood when *St. John* wrote his Gospel.

Let us next inquire, whether the same Notion obtain'd in the Christian Church after *St. John* wrote.

Justin Martyr, a very early and excellent Writer, within forty or fifty Years of *St. John*, observes, that * God alone is *Necessarily-existing* and *Immutable*, (or *Incrruptible*) and that for this very Reason He is God; thereby intimating that without such Perfections He could not be God.

Irenaeus, another early and judicious Writer, almost Contemporary with *Justin*, expresses Himself more fully and clearly upon the same Head; observing that † no Person that has any *Superior* can be justly called *God*; Nor any Thing that has been creat-

* Μέρος γὰρ ἀγνόντων, καὶ ἀφθάρτος Θεός, ὁ ἄλλ' ὅτι Θεός ἐστι. *Justin*, Dial. p. 21. *Jebb*.

† Qui enim super se habet Aliquem Superiorem, Hic neque Deus neque Rex magnus dici potest. l. 4. c. 2. p. 229.

Quæcunque autem Initium Sumpserunt, & dissolutionem possunt percipere, & subjecta sunt, & indigent ejus qui se fecit; necesse est omnimodo uti differens Vocabulum habeant apud eos etiam, qui vel modicum sensum in discernendo talia habent: ita ut is quidem qui omnia fecerit, cum Verbo

ed, or ever began to exist. The same *Irenaeus* has a whole * Chapter to prove that the Old Testament, or New, never gave the Title of *God*, absolutely and definitively, to any one that is not *truly* God.

Tertullian (in the beginning of the third Century, or sooner, within a 100 Years, or very nearly, of *St. John*) observes, that the Word, † *God*, does not, like *Lord*, signify *Dominion* or *Power* only, but *Substance*; that none but the *eternal uncreated Substance* can justly be called *God*; that an *inferior* God is a Contradiction in Terms.

These Testimonies are sufficient to show (without adding any more) how the Word God was taken, and generally understood by the Christian Church, soon after the

suo juste dicatur Deus & Dominus Solus; quæ autem facta sunt, non jam ejusdem Vocabuli participabilia esse, neque juste id vocabulum Sumere debere, quod est Creatoris. *Iren.* l. 3. c. 8. p. 183.

* Lib. 3. c. 6.

† Deus Substantiæ ipsius nomen, id est Divinitatis; Dominus vero non Substantiæ, sed Potestatis &c. *Tertull. Contr. Hermog.* p. 234.

Deus jam vocari obtinuit Substantia cui ascribo. Hanc invenies solam innatam, infectam; Solam eternam, & Universalis Conditionem ——— Nega Deum quem dicis deteriorem: Nega summum magnum, quem credis minorem. *Adv. Marc.* l. 1. c. 6, 7. p. 368.

Apostles Time; and therefore very probably, in the Apostles Time also. Now let us proceed to consider.

II. What Reasons we have to believe that St. *John*, in his first Chapter, calls the *WORD* *God*, in the same Sense, in Conformity to that *Idea* which Scripture hath given us of One that is *truly* God; and which the primitive Writers also appear plainly to have embraced.

I. This alone is a strong Presumption, in favour of our Interpretation, that the Scriptures *before*, and the Christian Church *after*, espouse this Notion. Would St. *John* have called the *WORD*, *God*, in the manner that He does, without Guard or Caution, had He not intended it in the strict Sense, which Scripture it self so much favours, and in which the generality, at least, would be most apt to take it? Had He meant it in a lower Sense, it might have been very proper to have inserted a qualifying Clause to prevent any Mistake, or Misconstruction; which yet He is so far from doing (as we shall see presently) that He has put together with it many Circumstances, all tending to convince us that He used the Word in the strict Sense, as Scripture

pture had done *before*, and the Christian Church did *after*. For

2. It is observable that the Apostle does not say, in the Beginning God *created* the WORD, (as the style runs in the first Chapter of *Genesis*, and might have been properly used here, had He intended to signify that the WORD was God, in an inferior or improper Sense.) But instead of That, He only says that the WORD *was* *; intimating that He existed before any thing was *created*, consequently from all Eternity: For whatever existed before any thing was *created*, was no *Creature*, as is manifest of it self; and if no *Creature*, Eternal. This is farther confirm'd from the Apostle's repeating it in the next Verse, *The same was in the Beginning with God*. It is not improbable

* Παρὰ δὲ τὸ αἰεὶ συνῆναι τῷ πατρὶ, λέγεται, ὃ δὲ λόγος ἦν πρὸς τὸ Θεόν. ἔστι γὰρ ἑνότης πρὸς τὸ Θεόν. καὶ πρῶτον ῥῆμα, τὸ ὃ, τὸ λόγος καταγορεύεται, ὅτι οὐ ἀρχὴ ἦν, καὶ οὐ πρὸς τὸ Θεόν ἦν, οὐτε ἂν ἀρχὴς χωρίζοιτο, οὐτε ἂν πατὴρ ἀπολειπόμενος. Καὶ πάλιν οὐτε ἀπὸ τῆς μηδενίας ἐν ἀρχῇ γενόμενος οὐ ἀρχὴ, οὐτε ἀπὸ τοῦ μηδενός πρὸς τὸ Θεόν ἐπὶ τῷ πρὸς τὸν Θεόν εἶναι γενόμενος. πρὸ γὰρ πάντος χρόνου καὶ αἰῶνος, ἐν ἀρχῇ, ἦν ὁ λόγος, ὃ δὲ λόγος ἦν πρὸς τὸν Θεόν. Orig. in Joh. p. 45.

Οὐκ ἦν γὰρ ὅτε ἀρχὴ ἄλογος ἦν. διὸ λέγεται ἐν ἀρχῇ ἦν ὁ λόγος. Ibid. p. 66.

Vid. etiam Athanas. p. 526. Hilar. p. 795. Chrysost. in Joh. p. 25. And other Testimonies collected in Suicer. Thesaur. thesaur. Archa. and Petav. 147. 417.

that the Apostle might intend this in Opposition to *Cerinthus*, who believed the *Δημιουργός*, or *Creator*, to be separate and estranged from God *. Nothing can be more directly level'd against That Doctrine than this Assertion of St. *John's*, that the *WORD*, who was *Creator* of the World, was *from the Beginning*, or always, *with God*. But to proceed:

3. Another Argument of St. *John's* intending the Word, *God*, in the strict Sense, may be drawn from the Time whereof He is speaking. It was before the *Creation*; He was *then* God. It is not said, that He was *appointed* God over the Things that should be afterwards created. No: He was God before the World was. Our Adversaries sometimes tell us of a *Throne*, a Power of *Judging*, a *Regal* Authority belonging to the Son: and that therefore He is *God*; and They observe † (as They think, shrewdly, but in Truth very weakly) that the *Holy Ghost* has therefore none of that Title, as having no Regal Dominion, &c. And when in answer to this, we say farther

* Iren. l. 3. c. 11. p. 188. l. 1. c. 26. p. 105. Tertull. de Præscript. Hæret. Append. pag. 221. Eriphan. Hæres. 28. pag. 110.

† See Script. Doctr. p. 264. 2d. Ed.

that the Son was *Jehovah*, God, and Lord, under the Old Testament; They reply, that He was then *ὁ μορφῇ Θεῶν*, acting in the Name and Person of God, and therefore *stiled* God. Admitting all this (which is mostly Fiction) yet what will They do with this Text of St. *John*? Here it is plain, that the Son was God before any *Dominion* over the Creatures commenc'd; before He acted as *Representative* of the Father, or was *ὁ μορφῇ Θεῶν*, in that low fictitious Sense: How was He God before the Creation? Here They have little left to say, but that *He was partaker of divine Power and Glory, with and from the Father* *. From hence then, we see, that *Dominion* alone is not sufficient to account for the Son's being *God*; not to mention, that the *Holy Ghost* might have been called *God* in Scripture, as having been *partaker of divine Power and Glory, with and from the Father*, as well as the Son; so that That pretence about the *Holy Ghost*, and This Solution hang not well together. To such Straits and Inconsistencies are Men reduced by bringing their *Hypotheses* with them to interpret Scripture by, instead of making the Scripture the

* *Script. Doctr.* p. 240. 1d. Ed.

Rule of their Faith. But to conclude this Article: Since then neither *Dominion* (on account of which Princes and Magistrates have been sometimes called *Gods*) nor *Vicergerency*, nor any thing of like Kind, will account for the Word's being called *God*, by St. *John*, in this place: And since our Adverſaries themſelves appear to be very ſenſible that their Principles, which ſerve to help them out at other Times, fail them here; and that They are forc'd rather to ſay any Thing, however Slight or Trifling, than to be wholly Silent: This alone is a ſtrong Preſumption on our ſide of the Queſtion, where the Solution is ſo eaſy and natural, and intirely conſiſtent with our other Principles.

4. Another Circumſtance, confirming our Interpretation of this Paſſage of St. *John*, is, that *all Things* are there ſaid to have been *made by Him*; and, to be more Emphatical, that *without Him was not any Thing made that was made*. I ſhall not here inſiſt upon the Dignity of the Son, as *Creator*, (the diſtinguiſhing Character of the *one true God*) deſigning That for a diſtinct Head and Argument another Time: All the uſe I ſhall make of it, at preſent, is to obſerve; that it is not ſaid, *all other Things*

Things were made by Him, but *all Things* absolutely; wherefore He Himself cannot, according to the Letter, be supposed of the Number of the Things *made*, unless He made Himself, which is absurd: And since nothing was made or created but by and through Him, it is but reasonable to infer that every *Creature* whatever, is a *Creature* of the Son's as well as of the *Father's*; and therefore certainly the Son is not a *Creature* at all.

5. A farther Circumstance favouring our Sense, is, that the WORD is called *God*, in the very same Verse, wherein the Father is mention'd as *God*; and undoubtedly in the strict and proper Sense. And how shall any the most judicious Reader be ever able to understand Language, if in the same Verse and same Sentence, the same Word should stand for two Ideas, or bear two Senses widely different, and scarce akin to each other? And that too, not only without any Guard or Caution, or any notice given of the Change of Ideas; but also with such Circumstances as give no suspicion of any Change, but all tending to confirm us the more that the same Idea is still kept up, and applied equally to Father and Son. It has been objected that the Father is *ὁ Θεός*,
 God

God with the Article, the Son only Θεός, God without the Article. But every body knows that the Addition or Omission of an Article is no certain proof of any Change at all in the Sense of a Word; besides that the Word Θεός, *God*, is used in the strict Sense, tho' without the Article, several Times in this Chapter. The Sacred Pen-Men were not so Critical about Articles; neither can we imagine that a Point of this moment should have been left so unguarded, with nothing to direct us but I know not what blind and dark Conjectures of the use of Articles; concerning which we have no certain Rules either for Scripture, or for any other Writings. The Word Θεός, *God*, is frequently used without the Article to signify the *true God*: And it is used with the Article (2 Cor. 4. 4.) where it is supposed by most Interpreters to be meant of the *Devil*: so little Account is there to be made of Articles: But enough of this. It is farther pretended, that ο Θεός, *God*, applied to the Father, may stand for *Jehovah*, which is the *proper Name* of a *Person*, and that therefore *God* and *God*, in the Text, cannot bear the same Sense, unless Both be one and the same Person *Jehovah*. But in answer to this, it is sufficient to say, that it can never be proved

proved that *Jehovah* is a *proper* Name of any Person, but as That Person is considered as having *independent* or *necessary* Existence: and then the Name must be *common* to as many Persons as exist *necessarily*, or *independently*; independently on the *Will*, or *free Choice* of Any. Besides that it is certain that the Name belongs equally to Father or Son (as I shall show presently) and therefore St. *John* might intend that the Father is *Jehovah*, and the Son *Jehovah* too, and Both in the same Sense; while at the same Time by his telling us that One was *with* the Other, He has sufficiently signified that They are not the *same Person*; but that *Jehovah* is a Name *proper* indeed to one Substance, or one Godhead, but *common* to more Persons than One. I proceed then,

6. To observe, that St. *John* did look upon God the Son as the true *Jehovah*; And this alone is an irrefragable Argument of St. *John's* meaning in the Text before us. I shall first show the Fact, and next make good my Inference from it. The Fact may be proved first from Chapter 12. verse 41 of this very Gospel. The Words are: *These Things said Esaias when He saw his Glory* (meaning Christ's Glory) and

and spake of Him. Now the place of *Esaïas* refer'd to, is Chapter the sixth, which begins thus.

I saw also the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple. Above it stood the Seraphims. And one cried unto another and said; Holy, Holy, Holy is the Lord of Hosts, The whole Earth is full of his Glory. Here we are to observe that the Lord, which *Esaïas* saw in his Vision, was the *Jehovah*, and Lord of Hosts, which is of the same Signification with *Lord God Almighty*. Him it was, and His Glory, which the Prophet saw. And that this was Christ, and that Glory, Christ's Glory, St. *John* has before testified; and therefore certain it is that God the Son is, in St. *John's* Account, the *Jehovah*, and Lord God Almighty. This reasoning is in it self, plain and strong; and is besides farther confirm'd by the * concurring Sentiments of many *Catholick Writers*.

* Eusebius in Loc. Athanasius, p. 877. 889. Hilar. Trin. l. 5. c. 33. p. 873. Basil. Contr. Eunom. l. 1. p. 119. Hieronymus in Loc. Epiphani. Ancorat. p. 15. 13. Jobinus apud Phot. p. 605. Cyrill. Hierosol. Catech. 14. p. 302. Ambros. de Fid. l. 1. c. 12. p. 141. Ed. Bened. Greg. Nyss. Contr. Eunom. l. 2. p. 488.

A * late Writer endeavoring to elude the Force of this Text, devises this Construction, that the Prophet, in beholding the Glory of God the Father, revealing the coming of Christ, He then *saw* (that is *foresaw*) the Glory of Christ. But admitting that *saw*, may signify *foresaw*, (which however is a very needless Supposition, since it is certain that our Blessed Lord had as much *Glory*, with the Father, before the World was, as ever He had after, Joh. 17. 5.) yet what occasion is there to suppose the *Father's Glory*, to have been principally spoken of, when St. John says plainly, it was *Christ's Glory*, and that the Prophet spake of Him, *viz.* Christ? It is indeed said, that Christ shall come *in the Glory of his Father* (Matt. 16. 27.) But it is also said, that *He shall come in his own Glory*? (Matt. 25. 31. Luk. 9. 26.) and *sit in the Throne of his own Glory*? (Matt. 19. 28.) If then the Prophet saw indeed the Glory of the *Father* also, it is because the Glory of Both is one; and if the Father be the *Lord of Hosts*, whom the Prophet saw, it is because the Father and Son are one *Lord of Hosts*: For, it is as certain, as Words can make it, from what St. John says, that

† *Script. Doctr.* p. 93. 2d. Ed.

the Son's Glory was seen; and that He was the *Jehovah* of whom the Prophet spake. If the Father was so too, we have a full and strong proof, not only of the Son's being *Jehovah*, but of the Father and Son Both being comprehended under the same one *Jehovah*. And so indeed *several of the Antient Fathers have interpreted it. But That is not what I insist upon now, my Argument not requiring it. It is sufficient for me, that the Prophet *saw*, or *foresaw* (no great matter which) the Glory of *Jehovah*, or *Lord of Hosts*; And it was the *Jehovah*, or *Lord of Hosts*, that the Prophet spake of. That is, as St. *John* interprets it, He saw the Glory of *Christ*, and spake of Him: Christ therefore is *Jehovah* and *Lord of Hosts*; which was to be proved.

There is a second Passage, in this very Gospel, which proves the same Thing. It is Joh. 19. 37. *Another Scripture saith, they shall look on Him, whom they have pierced.* The Scripture referr'd to is *Zech. 12. 10.* where the Lord (*Jehovah*) is introduced saying, *They shall look upon ME, whom they have pierced.* The Person

* Athanasius, Basil, Gregory Nyssen, Ambrose, Jerom, Epiphanius, before referr'd to.

pierced

pierced is *Jehovah*, and the same Person is *Christ*: Wherefore, by necessary Construction and Implication, Christ is *Jehovah*. The *Fact* being thus plain and clear, we are next to consider the Inference from it. The Import of the Name *Jehovah* (according to the best *Criticks*, Antient and Modern) is eternal, immutable, Necessary-Existence. The Greek $\delta\ \omega\nu$, or $\tau\omicron\ \delta\omega$, taken from it, or answering to it, has been interpreted to the same Sense, by *Jews*, *Gentiles*, and *Christians* *. It would be tedious here to enter any farther into the detail of that Matter. It shall suffice to observe how the *One true God* insists upon his being *Jehovah*, in opposition to all other Gods, Glorifying, in a manner, and Triumphant in it, as the distinguishing Character by which He would be known to be infinitely Superior to all the Gods of the Nations.

I am the Lord (Jehovah) that is my Name, and my Glory will I not give to Another, Isa. 42. 8. Against all the Gods of Egypt I will execute Judgment, I am the Lord (Jehovah) Exod. 12. 12. Who

* Vid Petav. Dogm. Theolog. Vol. 1. l. 1. c. 6.

Appendix to the Considerations on Mr. Whiston's *Histor. Pref.* p. 101. and Part 2d. p. 2, 3. &c.

*hath told it from Time to Time, Have not I the Lord (Jehovah?) and there is no God else besides me, a just God, and a Saviour; there is none besides me, Isa. 45. 21. I am the Lord (Jehovah) the God of all Flesh: Is there any thing too hard for me? Jer. 32. 27. I am the Lord (Jehovah) I change not, Mal. 3. 6. I am the Lord (Jehovah) and there is none else: I form the Light and create Darkness — I the Lord (Jehovah) do all these Things, Is. 45. 6, 7. I forbear to add more Texts. These are enough for a Specimen. There's no giving a full and compleat Idea of this Matter, without transcribing a great part of the Old Testament. Now since the Title of *Jehovah*, is, in Scripture, a principal Note of Distinction by which the true God was pleased to manifest Himself, and to set forth his own Superior Excellency in opposition to all pretended Deities: And since St. *John* has given us to understand, that Christ is *Jehovah*, or *Lord of Hosts*, and consequently possess'd of all those distinguishing Powers and Perfections which go along with that Title; the Consequence is evident and undeniable, that when the same St. *John* tells us that the WORD was *God*, He intended no *nominal*, or *inferior* Deity, but *God* in the true, strict, and proper*

proper Sense, eternal, and immutable, of the same Power, Nature, and Perfections with God the Father. I shall now briefly sum up the Particulars of the Argument, that we may the more easily take into one view the whole Strength and Force of it.

The Apostle has here told us, in a very solemn Manner, in the very Entrance upon his Gospel, that the Λόγος, or WORD, was *God*; the very mention whereof, according to the Scripture-Idea of God, and the prevailing Notions of Those who lived in, and near St. *John's* Time, carries with it, in its first and most natural Conception, all that is Good, Great, or Excellent: And so every unprejudic'd Man, upon the first reading or hearing the Apostle's Words, would be apt to understand Him. He has inserted no Guard or Caution to prevent any such Construction; But, on the contrary, has hardly omitted any thing that might tend to confirm and inforce it. The WORD was *God*, before He had any *Dominion*, before He had acted as *Representative* of the Father; God, *in the Beginning*, before the World was, before there was any Creature: God by whom the World was made, and to whom every Creature owed its

Existence; who coming into the World, came unto his *own*, who is *Jehovah* and *Lord of Hosts*, the same as *κύριος παντοκράτωρ*, the *Lord Almighty*, and God over all: In such a Sense, and with these Circumstances, the WORD is called *God*, in the very same Verse where mention also is made of the *Father* with whom He was, and who is There called *God*, in the strict and proper Sense: All this put together amounts to a Demonstration, that the Apostle intended no *nominal* or *inferior* God, by the WORD, but the *true* and *living* God, One with the Father, Co-essential and Co-eternal. Thus the first Christians understood it; and thus the *Catholick* Church has believed: And This is the Faith which we ought evermore earnestly to contend for, as being *once delivered to the Saints*.

I intreat your Patience but a little farther, just to take notice of a late pretence of an *Arian* Writer *.

The *Jews*, says He, and *Gentiles*, believed in *one God*, understanding it of *one Person* only: Our Saviour and his Apostles taught that Christ was the Son

* Modest plea Postscript. p. 318.

of *that one God*: When therefore Christ is also stiled *God*, Those among whom He was first so stiled, would naturally understand it in the *subordinate* Sense, as the Word *Elohim* in the *Hebrew*, *Θεός* in the *Greek*, and *God* in the *English* frequently signifies.

This is the Argument, and in this, the Author says, *The sum of the whole Controversy is briefly comprised*. If this be really the Case, the Controversy may be brought to a short and clear Issue. By *subordinate* Sense of the Word, *God*, The Gentleman means such a Sense in which *Creatures* may be *Gods*, and have been called *Gods*. I hope, I have sufficiently shown that St. *John* could never intend any such low Sense, nor be so understood by any Man of ordinary Attention, or common Discernment. As to the Question, how it would be understood by Those who first heard it, it has been already determin'd by plain Evidence of Fact. It appears certainly to have been understood in the strict and proper Sense, as high as *Tertullian*, *Clement of Alexandria*, *Irenæus*, *Athenagoras*, that is, within sixty or seventy Years of St. *John's* Writing: And I will

venture to add *Ignatius**, which brings it up to the very Time: For *Ignatius* had been well acquainted with St. *John* Himself, having been once his † Disciple.

As to *Jews* or *Gentiles*, whatever short or imperfect Notions They had of *God* (tho' it is a disputable Point, whether They did not Both admit of some Plurality in the Deity) They are to come to *Christians* to be more fully instructed; and we are not to be taught by Them, how we are to understand a clear and plain Gospel. Hard must be our Case indeed, if we are to be sent to *Jews* or *Pagans* to learn Christianity. However, *Jews* and *Gentiles* Both, (as many as came over to Christianity, and did not side with *Hereticks*) Then at least corrected (or rather fill'd up what was wanting in) their Ideas of the divine Unity, by their Faith in, and Profession of one Holy, undivided, and co-eternal Trinity. We have seen then, first, how St. *John* ought to have been understood; and next, how He actually was understood by Sober

* Ὁς πρὸ αἰῶνι παρὰ πατρί ἦν, ἔνι τῇ ἐφάνη. Ignat. ad Magn. c. 6. p. 22.

Ὁς ἐστὶν αὐτῷ λόγος αἰδώς, οὗ ἀπὸ οὐκῆ προελθόν. C. 8. p. 23.
Εἰς ἑαυτὸς ἐστὶν, σαρκαίος τε καὶ πνευματικός, γεννῆς καὶ ἀγήγενος, ἐν σαρκὶ γινόμενος Θεός. Ad Ephes. c. 7. p. 14.

† Act. Martyr. St. Ignat. c. 3. p. 49.

Men, and Those that were the most competent Judges of his Meaning. What can be desired more to cut off all further Controversy in this Article?

To Conclude: The *Sabellians* at this day, as well as formerly, are a standing Evidence of the Strength and Force of those two or three first Verses of St. *John's* Gospel. For as They reject the *Catholick* Doctrine of the Trinity in Unity, only because They think it repugnant to *Reason*; so They reject also the *Arian Hypothesis*, because They take it to be repugnant to *Scripture*, and particularly to the first Chapter of St. *John*. They are sensible how absurd it is to suppose so much to be said of a *Creature*, and said in That Manner, and with Those Circumstances: And therefore They interpret the whole of God the *Father* Himself. Thus They get over one Difficulty, but unhappily split upon Another; and the *Arians* have as plainly the Advantage in the point of *Personality*, as the Other have in Respect of the *Divinity* of the WORD. Happy might it be for Both, if, laying aside Prejudice, They would contentedly submit their *Fancies* to God's *written Word*; interpreting it according to its most obvious and natural

Meaning, without labour'd Subtilties, and artificial Glosses: Remembring always that, in Case of Doubt, there is no safer Guide to take with us, than the concurring Judgment of the *Antients*; nor any more Dangerous than Warmth of Imagination, or a Love of Novelties,

as well as former Evidence of the Strength and Force of those two or three first Voices of St. John's Gospel: For as They reject the Catholic Doctrine of the Trinity in Unity, only because They think it repugnant to Reason; so They reject also the *Christian Hypothesis*. They take it to be repugnant to Reason, and particularly to the first Chapter of St. John. They are sensible how absurd it is to suppose so much to be said of a City wall, and said in that manner, and with Those Circumstances: And therefore They interpret the whole of God the Father Himself. Thus They get over one Difficulty, but unhappily spin upon Another; and the *Scripture* does as plainly the Advantage is the point of *Feasibility*, as the *Object* have in Respect of the Divinity of the Word. Happy might be for Both, if, laying aside Prejudice, they would contentedly submit their own ears to God's written Word, interpreting it according to its most obvious and natural

Christ

Christ, properly CREATOR.

O R

CHRIST'S DIVINITY

PROVED FROM

CREATION.

The second SERMON *preached*

Octob. 7. 1719.

JOHN I. 3.

All Things were made by Him, and without Him was not any Thing made that was made.

I Have before took notice of these Words of the Apostle, but so far only as was necessary to give some Light to the Words going before, whereof I was then Discourſing. My deſign now is, to conſider them diſtinctly, as containing a further Argument, independent of the former, to prove the real, eſſential Divinity of our Bleſſed Lord, *by whom all Things were made,*

made, and without whom *was not any Thing made that was made*. I have, in my former Discourse, intimated the various Interpretations given of this Chapter, under the Names of *Socinian*, *Sabellian*, *Arian*, and *Catholick*, suitably to their respective Schemes. Accordingly, these Words of the Apostle, in passing through those several Hands, have been shaped and fashion'd into so many several Constructions; tho' One only can be the true One. The *Socinian* will tell us, that all Things belonging to the Gospel-State were regulated and modell'd by the Man *Christ Jesus*; that the *moral World* was reformed and rectified by Him; and that the Apostle is not here speaking of a *proper*, but a *metaphorical* Creation. Next comes the *Sabellian*, who thinks that the Text is meant of the Creation of the *natural World*, and all Things in it; but then, not by the Man *Christ Jesus*, nor by any Person *really* distinct from God the Father: All Things were made by *Reason* or *Wisdom*, figuratively put for God Himself; so that the Apostle intended not here any *real* Person besides God the Father: Thus far the *Sabellian*. After Him succeeds the *Arian*, who admits of a *proper Creation*, of the *natural*, not the *moral World*; and admits
also

also of a distinct Person, *viz.* The Λόγος, or WORD, Himself a *Creature*: And He does not deny Him any Hand or Concern at all in the Creation; but endeavors only to detract from Him, more or less, with great uncertainty. For, as I have before observed, That sort of Men are always fluctuating, hovering, and doubtful, not knowing where to fix upon any certain Set of Principles. Sometimes * you'll find Them pretending that God the Son, properly speaking, did not *make or create* any Thing at all; but that the *Father* only was *Creator*, through Him. At other Times † They will not scruple to allow that the Son, by his own *inherent* Power, created all Things *out of Nothing*; which is carrying the Point as high as any the Soundest *Catholic* can carry it: Only They add, by way of lessening, that this was at the *Command* of the Father, who had *appointed* Him *Creator*; which however might bear a sound and good Sense. Be-

* Πολλὰκις γὰρ ἀκήκοά τις λόγοντες ὅτι ὁ θεὸς ἐποίησεν οὐδὲν, ἀλλὰ δι' αὐτοῦ ἐγένετο τὰ γενόμενα. Epiph. Ancorat. p. 33.

† Antequam faceret Universa, Omnium Futurorum Deus & Dominus, Rex & Creator erat Constitutus. Voluntate & præcepto (Dei & Patris sui) Coelestia & Terrestria, Visibilia & Invisibilia, Corpora & Spiritus, ex nullis exstantibus, ut essent, sua virtute fecit. Serm. Arianorum apud Aug. Tom. 8. p. 622. Ed. Bened.

twixt these Extremities of High and Low (if I may so call them) amongst the *Arians*, there is a middle Way, and That also with a Latitude: Some think it enough for the Son to have *created* some Things only (suppose, what belongs to one System) Others again, (understanding by *creating*, modelling only) apprehend it sufficient, if He did but *frame*, *model*, or *digest*, what was already *created* to his Hand: Others lastly, admitting Both, yet say, it was not by his *own* Power, but the *Power* of the Father, always present with Him: Or that He had learn'd the Art of *Creating* by being bred up under the Father; which was the profane and wanton Suggestion of *Asterius*, an *Arian* Sophist of the fourth Century *. There is no end of Fancies and Conjectures, when Men are once got out of the plain and open way of Truth. I shall not undertake particularly and severally to confute the Three *Hypotheses*, and the Interpretations built upon Them: But I shall proceed to lay down the *Catholick* Construction; which if I can maintain and defend, the other drop of Course. The *Catholick* Doctrine is this: that the Son together, with the Father (always including the Holy Ghost) was the

* Athanas. Orat. 2. p. 496.

efficient

efficient Cause of all Things, the Creator and Framers of Men and Angels, of Principalities and Powers, of the whole Universe. I shall therefore, in my following Discourse, undertake these three Things.

1. I shall endeavour to show that God the Son, a distinct Person from God the Father, is strictly and properly *efficient* Cause and Creator of all Things.

2. I shall consider the Force of the Argument arising from it, in favour of Christ's Divinity.

3. I shall draw some suitable Inferences from the Whole.

I. I shall endeavour to show that God the Son, a distinct Person from God the Father, is strictly and properly *efficient* Cause and *Creator* of all Things. And here I shall distinctly consider what Light we may have in this matter from the New Testament, and what from the Old, and what additional Confirmation from the declared Sentiments of the Primitive and Catholick Church.

1. To

I. To begin with the New Testament; and first with the very Words of the Text: *All Things were made by Him, and without Him was not any Thing made that was made.* I have, in a former Discourse, asserted the *distinct Personality* of the $\Delta\omicron\gamma\omega$, or WORD; showing that the *Sabellian* Interpretation of this Chapter will by no means bear: I shall occasionally take notice of the *Sabellian* Pretences, in relation to other Texts, as I come to treat of them. For the clearer understanding of the Text now under Consideration, we may observe, that *Cerintus* and other Hereticks (against whose pernicious Principles St. *John* is reasonably believed to have wrote his Gospel) had made a Distinction between the *upper* and *lower* World, pretending They had not One Author. Hence, very probably, it is, that the Apostle expresses Himself so particularly and emphatically in these Words (which might otherwise look like Tautology) *and without Him was not any Thing made that was made.* He had first told us, *affirmatively*, that all Things were made by the WORD; Then He repeats, as it were, the same Thing over again, but *negatively*, that nothing was made without Him: That is, we are not to except any part of the Creation, not the

the *invisible* Things above, which the *Hereticks* pretended to distinguish from the Other: All Things, *visible* and *invisible*, All, without Exception, were made by the WORD. I must here observe, that, after the *Arian* Controversy arose, the *Catholicks* made good use of the latter part of this Text especially, which is so very expressive and emphatical. The *Arian* Principle is, that the Son was the first Thing that God had made; and that God made Him, ἀμεσσίτως, *immediately* by Himself, without the Intervention of any other Person. Against this, the *Catholicks* pleaded that nothing was made without the Intervention of the Son; the Apostle having emphatically declared, that *without Him was not any thing made that was made*: There was therefore nothing made ἀμεσσίτως, *immediately* by the Father, without the Intervention and Concurrence of the Son. Consequently, the Son was not *made* at all, since it is absurd to imagine that He *intervened* or concurr'd to the *making* of Himself; which would be the same as to say, that He existed before He existed, or was *prior* to Himself. But I pass on to what I design. *All Things were made by Him*, signifies the same, as that He made all Things.

For

For thus the * Antients have unanimously interpreted it, and the Idiom of the Language will undoubtedly bear it †. We find the Phrase of δι' αὐτοῦ, or δι' ἑ, τὰ πάντα, *by whom are all Things*, nearly the same with what St. John here says of the Son, twice applied to the Father Himself (*Rom. II. 36. Hebr. 2. 10.*) which effectually takes off any pretence the *Arians* can have, meerly from the Force of the Preposition δι', as if it were intended as a Note of Inferiority, when it is nothing more than a Note of Distinction. When Father and Son are join'd together (as *1 Cor. 8. 6.*) *Of whom* is indeed applied to the Father, and *By whom* to the Son, to signify at once the Unity of Operation, and Distinction of Persons, and withal some Priority of Order, as the Father is the Fountain of all, and

* Οὗτος γάρ ἐστιν ἐφ' οὗ ἔ' τ' οὐρανὸν καὶ τὴν γῆν, &c. Just. Dial. p. 331.

Πρὸς αὐτοῦ γάρ, καὶ δι' αὐτοῦ πάντα ἐγένετο. Athenag. p. 38.
Verbum Dei *per quod* omnia facta sunt, & quoniam Mundus proprius Iplius & *per Ipsum* factus est, voluntate Patris — Mundi enim Factor vere verbum Dei est. Iren. p. 315.

Fecit enim & Ipse quæ facta sunt *per Illum*. Tertull. Contr. Prax. p. 504.

Verbum autem Hoc illud est quod in sua venit, & sui eum non receperunt. Mundus enim *per eum* factus est, & Mundus eum non cognovit. — Si Homo tantummodo Christus, quomodo veniens in hunc Mundum, in *Sua* venit cum Homo nullum *Feceris* Mundum? Novat. c. 13. p. 714, 715.

† See Petavius de Trin. l. 7. c. 17. p. 431.

first

First in Conception, whenever we think of the Deity. This is all that can be reasonably inferr'd from the Scripture-usage of the *Prepositions*: especially if it be considered that under the same Latitude of Expression, as *all Things* are said to be *of* the Father, so likewise *all Things* are said to be *by* the Son; consequently the Operation of one is of equal Extent with the Operation of the other; and indeed is but one Work of Both. *All Things* then are *made by* the Son, but in Conjunction with the Father; and the Father hath made nothing but in, and by the Son. This appears to be the true and full Sense of the Text, in *St. John*, whereof I am now treating; and it is confirm'd by other Passages of the New Testament, which I shall take in their Order. There is one occurring in the same Chapter, a few Verses lower. *He was in the World, and the World was made by Him, and the World knew Him not: He came unto his own, and his own received Him not.* v. 10, 11. Some have thought that by *his own*, in this place, is meant only *his own People*, the *Jews*, as being of his kindred according to the Flesh. But this can never be the meaning of it. The Evangelist is here speaking of the *Λόγος*, or WORD, antecedently consider'd, and now coming to

E

Those

Those who were *his own* before He came to Them, before He took Flesh upon Him. The Words immediately preceding, *viz. The World was made by Him, and the World knew Him not*, make it probable that the Apostle was not then thinking of the *Jews* only, but of Mankind in general. Besides this, it is worth the noting, that some *Here-ticks*, in St. *John's* Time, probably, as well as after, had a conceit that the Creator of this lower World was separate and distant from the Supreme God, and that Christ came not into a World of *his own* making, but into One that belong'd to Another. Now in Opposition to these and the like Chimerical Fancies, the Apostle informs us, that the same Creator (that is Christ in Conjunction with the Father) made every Thing; and that therefore when He came into the World, He came *unto* his *own*, his own House, and Workmanship, this World being, by right of Creation, his. This Construction is what *Irenaeus*, a very Antient Writer, gives of the Text*. The like Construction is given of it by † *Clemens of Alexandria*, *Hippolytus*, and *No-*

* Iren. p. 188. 315. 316.

† Clem. Alex. p. 382. Hippolyt. Contr. Noct. c. 12. p. 14. Novatian. c. 13.

He was equally the Saviour of *Mankind*, and therefore there is no reason why the *Jews* should be called his *own* in that respect. And, secondly, because, admitting They might be called his *own* in that respect, yet it could not have been so properly said of them, antecedently to the Work of Redemption, before He had bought Them at the price of his Blood, and thereby made Them his *own*. I conclude therefore from this Passage, that whether it means the *World*, or the *Jews*, They were his *own* in some higher respect; and That could be no other but as He was their *Creator*.

The next Scripture I shall cite, shall be out of the *Revelations*, the Work of the same Apostle, whose Words I have been considering. Our Blessed Lord is There called the *Αρχή*, *The Beginning* (that is * Author or efficient Cause) of the *Creation of God*, Rev. 3. 14. This I mention as the most probable Construction of the Place, suitable to what I have before observed

* *Αρχή* λέγεται τῆς αἰτίας, ἡ προγεννημένη αἰτία καὶ ἀρχὴ.
Andr. Casar. in loc. p. 29.

Non ideo se principium Creaturæ dicit, quod ipse sit Creatura, sed quod ab ipso omnia sint creata, ut puta Architectus fecit domum. Beringand. in loc. p. 511.

from St. *John's* Gospel. Otherwise, I think, nothing can, with any certainty, be proved from this Passage alone, the word 'Αρχή, (which we render *Beginning*) being a Word of great Latitude, and capable of many Senses. The *Antients* may afford us some Light in this Matter; not that I find this Text particularly explain'd or quoted by any of the earlier Writers: But it is frequent with Them to apply the Name, 'Αρχή, to God the Son; and They give this Account of it: *He existed of and from the Father before all Things; He made all Things; and He governs all Things: And therefore is the 'Αρχή, the *Head*, or *Beginning* of all Things, or of the whole *Creation*. This, I presume, may serve as the best Comment we can meet with, upon this Text in the *Revelations*. I shall now proceed to other Texts of more clear and certain Meaning: 1 Cor. 8. 6. *To us there is but One God, the Father of whom are all Things, and we, in Him; and one Lord Jesus Christ, by whom are all Things, and we by Him.* Before I come

* Ἡ τ' ἄλλαν 'Αρχὴν ἥπερ ἀπεκρίναται μὴν ἐν τῷ Θεῷ τῷ ἀρχαίῳ πρῶτον ἐκ πρῶτον αἰώνων· τετύπωκεν δὲ τὰ μὲν αὐτῇ ἀπαντὰ γινώσκοντες: Clem. Alex. Strom. 1. p. 669.

Οὕτως λέγεται 'Αρχὴν ὅτι ἀρχὴν, ἐκ νεμεῖον πάντων δι' αὐτοῦ διδμωρηγμῶν. Theoph. Antioch. 1. 2.

Vid. Coloss. 1. 18.

to the Argument which I intend from this Text, I may just take notice that Here we find Father and Son equally opposed to the *Gods many*, and *Lords many*. There is but one Lord to us, viz. *Jesus Christ*. Is then the Father (who also is the *Lord by whom are all Things*, Rom. 11. 34, 36.) excluded among the *Lords many*? God forbid. But Father and Son are *one Lord*. So likewise, to us there is but *one God*, viz. the Father. Is then the Son excluded among the *Gods many*? the Son, who, as the same *St. Paul* testifies, *is over all God blessed for ever*? (Rom. 9. 5.) No certainly: But Father and Son are *one God*. Thus, and thus only, can *St. Paul's* reasoning, in that Chapter, be made to hang together: or otherwise He Himself has infallibly shown us that there are *to us* two Gods and two Lords, at the same time that He intended to prove (see v. 4.) that *to us* there is but *one God*, and *one Lord*. The Truth is; *St. Paul* has not only hereby insinuated to us, that Father and Son are one God and one Lord, but He has likewise intimated the Reason why, or on what account They are one. It is because all Things whatsoever arise or flow from Both. There is nothing of the Father, but *by* the Son; nor any thing *by* the

the Son, but what is also of the Father : So that the Original of all Creatures is re-
ferr'd up to Both, as to one individual
Fountain and Cause of their Existence. The
Father does not make one Thing and the
Son another ; but what the Father creates,
the Son creates, for *all Things* are by the
Son. Hence it is manifest, that God the
Son is *Creator* and *Author* of *all Things*,
as well as the *Father* ; nor would the A-
postle have used the same Latitude of Ex-
pression in respect of Both, (without any
the least Guard, Caution, or Exception)
had He not so understood it*. I find an
Antient Writer, under the Name of *Ignatius*,
tho' certainly later than *Ignatius*,
concluding from this very Text that the
† Son of God *created* all Things. Who-
ever the Author was, the Reasoning is true
and just, agreeable to other Scriptures, and

* Omnia enim per Filium ex nihilo substiterunt: & ad Deum
ex quo omnia, ad Filium vero per quem omnia Apostolus re-
tulit. Et non invenio quid differat, cum per utrumque opus
sit virtutis ejusdem. Si enim ad Universitatis Substantiam pro-
prium ac sufficiens Creaturis esset quod ex Deo sunt ; quid
habuit necessitatis memorasse, quod quæ ex Deo sunt per
Christum sint, nisi quod unum idem est, per Christum esse,
& ex Deo esse? Hilar. Trin. l. 8, c. 38. p. 97.

† Πρωτόγονος πάντων κτίσεως, καὶ Θεὸς λόγος, καὶ αὐτὸς ἐκτίων
τὰ πάντα. λέγει γὰρ ὁ ἀπόστολος. ἐκ Θεοῦ ὁ πατήρ, καὶ ὁ υἱὸς τοῦ
Θεοῦ υἱὸς ἰσῶς Χριστοῦ, δι' ὃ τὰ πάντα. Ignat. ascript.
Epist. ad Tarf. c. 4. p. 106. Cotel.

Vid. etiam Tertull. Contr. Prax. c. 21. Athanas. Orat. 1.
Contr. Arian. p. 124. Cyril. Hierosol. Catech. 10.

to the unanimous Sentiments of the primitive Church. Some amongst us, of late, have affected very much to say, that all Things were created *through* the Son, rather than *by* the Son. But They do not tell us the meaning of their quaint Distinction between *By*, and *Through*; nor indeed are They able, in the present Case, to make Sense of it. Whether They say *Through*, or *By*, *All* comes to the same Thing, that the Father is Creator by the *Operation* of the Son: That is, Both *work* together (*my Father worketh hitherto, and I work; what Things soever He doth, These also doth the Son likewise*, Joh. 5. 17. 19.) The Operation is *undivided*, and the *work* One: *One Creation, and One Creator in all. But more of this in the Sequel.

The next Passage, in order, is Ephes. 3. 9. *God who created all Things, by Jesus Christ*. The Sense of this must be the same with the former, and needs not any farther Comment. The last words, *by Jesus Christ*, are observed to have been wanting in the most ancient Copies; and are therefore probably presumed to be an Addition to the Text. If so, then this

* Μη εἶναι ἄλλα Χριστοῦ δημιουργήματα, ἢ ἄλλα πατρὸς, μία γὰρ ἡ πάντων δημιουργία τοῦ πατρὸς διὰ τοῦ υἱοῦ πνευματικῆς.
Cyril. Catech. 11. p. 143.

Text is nothing to our present Purpose. I shall only remark, that when this Text is away, there will be but one left, in the whole Scripture, where that particular Form of Expression is used, of *God's making the World by the Son.* And That is Heb. i. 2. *By whom also He made the Worlds.*

The other Places, which make mention of the Son's creating all Things, run in a somewhat different Stile; saying only, that the World, or all Things were *made by Him*; not that *God made Them* through, or by Him: which different Way of expressing the same thing, is worth the observing, to keep us from two Extremes; that we may not so interpret *God's making all Things by the Son*, as to exclude the Son from being properly *Creator*: nor so interpret the Son's making all Things, as to forget that He is a *Son*, and as such refers all to the Father, as the *Head and Fountain* of the Son Himself*.

* The Anonymous Writer of *Modest Plea*, &c. continued, pretends that this Concession of the Father's being Head and Fountain &c. overturns our whole Scheme (p. 39.) But He does not attempt to shew how. Dr. Clarke and his Adherents have been called upon more than once, to make good their Consequences from Subordination of Order to Inferiority of Nature. (See my Defense &c. p. 300. 302. 447.) But this Writer, contenting Himself with throwing in two or three Expressions, as Explanatory of the Father's being Head and Fountain, (which

I pass

I pass on to a famous Passage in the first Chapter of the Epistle to the *Colossians*, which runs thus.

Who is the Image of the invisible God, the First-born of every Creature: For by Him were all Things created, that are in Heaven, and that are in Earth, visible and invisible, whether They be Thrones, or Dominions, or Principalities, or Powers, all Things were created by Him, and for Him. And He is before all Things, and by Him all Things consist. (Coloss. i. 15, 16, 17.) Strong, lively, and magnificent Expressions; plainly intended of a *Person*, the Son of God just before mention'd, (v. 13.) so that here is no room for any *Sabellian* Pretences; of a Person *pre-existing* before the World began, so that here is as little left for the *Sacrian*; lastly of a Person who was before all Creatures, and made all Creatures, which is enough to silence the *Arians*. The last particular I am principally obliged to speak to. In the *Greek*, we have two Expressions, *ἐν αὐτῷ*, and *δι' αὐτοῦ*, in Him, and

are really not Explanatory but a manifest perverting of the Sense drops the points which it concern'd Him to speak to. The Objection from Subordination, long ago despis'd out of the Mouth of Eusebius, will not grow considerable merely by being repeated, without any thing new to enforce it.

2849 I

by

by Him, were all Things created; and also εἰς αὐτόν, *for Him*; the same Expression which we find used of God the Father, probably, (*Rom. 11. 36.*) and is There rendered *to Him*. So now we have found εἰς αὐτόν τὰ πάντα, as before δι' αὐτοῦ τὰ πάντα, equally applied to Father and Son: Such Expressions, so indifferently applied to Either, have a meaning; and did not drop by Chance from inspired Writers. But to consider the Passage more distinctly.

In respect of the Words, *First-born of every Creature*, our Translation comes not up to the Force, or Meaning, of the Original *. It should have been, *Firstborn*

* Μόρος ἰδίως ἕως τοῦ Θεοῦ γενέσθαι, λόγῳ αὐτοῦ ὑπάρχον καὶ πρῶτον καὶ ὄντως. Justin. Mart. Ap. 1. p. 46.

Πρωτότοκος τῷ ἐγγιότατῳ Θεῷ ἰσθ. Ibid. p. 101. Ὁς καὶ λόγῳ πρῶτον καὶ ὦν τοῦ Θεοῦ καὶ Θεὸς ὑπάρχει. Ibid. p. 123. Θεοῦ δὲ, ἐὰν εἴηαι τέκνον πρῶτον καὶ τῶν ὅλων κτισμάτων, Dial. p. 364. Πρωτότοκον τοῦ Θεοῦ, καὶ πρὸ πάντων τῶν κτισμάτων. Ibid. p. 395. Τοῦτο τῷ ὄντι ἀπὸ τοῦ πατρὸς προεβλήθη γέννημα, πρὸ πάντων τῶν κτισμάτων συνῆν τῷ πατρὶ. Ibid. p. 187. Πρὸ πάντων ἀπλῶς τῶν κτισμάτων. Ibid. p. 375.

It is observable that Justin never says πρὸ τῶν ἄλλων κτισμάτων, but, simply and absolutely, before all Creatures, clearly emptying the Son from the Number of Creatures.

Πρῶτον γέννημα εἶναι τοῦ πατρὸς, ἕως ὥς γινώσκοντες, &c. Athenag. pag. 38.

Πρὸ γὰρ τῆς γένεσος, τοῦτον εἶχε στέμματα, ἑαυτοῦ τῶν καὶ φρόνησιν ὄντι. ὅπου δὲ ἠδύλασεν ὁ Θεὸς ποιῆσαι ὅσα ἐβλεπόμενα, τῶν τῶν λόγων ἐγένετο προφασίζον, πρῶτον καὶ πάσης κτίσεως &c. Theoph. Antioch. p. 119.

Primogenitus conditionis, ut Sermo Creatoris per quem
before

before the whole Creation *; as is manifest from the Context, which gives the reason why He is said to be *πρωτότοκος πάντων κτίσεως*. It is because He is *before all Things*, and because *by Him* were all Things created. So that this very Passage, which, as it stands in our Translation, may seem to suppose the Son one of the Creatures, does, when rightly understood, clearly exempt Him from the Number of Creatures. He was before all created Being, and consequently was Himself *uncreated*, existing with the Father from all Eternity. But This by the way only, the better to introduce what I have to observe farther from this Passage. Creation is here ascribed to the Son in very full, clear, and expressive Terms. *All Things*: Not sublunary Things only, not this inferior System, but *all*

omnia facta sunt. — Quomodo ante omnia, si non primogenitus Conditionis, si non Sermo Creatoris? *Tertull. Contr. Marc. l. 9. p. 486.*

Primogenitus omnis creaturæ — quoniam Secundum Divinitatem ante omnem Creaturam ex Patre Deus Sermo processit. *Novat. c. 16.*

Πρωτότοκος πάντων κτίσεως, ἢ πρὸ πάντων ὡς ἀρχὴ τοῦ πάντος γενέσθαι, ἢ κτίσθαι. *Constit. Apostol. l. 7. c. 41.*

These Passages are sufficient to show how πρωτότοκος was understood by the earliest Christian Writers. If the Reader desires to see it still farther explain'd, He cannot consult a better than the great Athanasius. Orat. 2. Contr. Arian. p. 530. &c.

* See Joh. 1. 30. *πρὸ πάντων* μὲν ὢν.

Things

Things, whether above or below, *that are in Heaven, and that are in Earth*: Not inanimate Things only, or the Inhabitants of this Globe, but also what is remote and distant; all Things *visible* and *invisible*; and not only all rational Creatures of an inferior Rank and Order, but the very highest Orders of Angels or Archangels; whether there be *Thrones* or *Dominions*, *Principalities* or *Powers*; They are all created *in* and *by* Him: not only so, but *for Him*, or *to Him*; He is the *final* as well as *efficient* Cause; as much as to say, that They are made for his Service and for his Glory, the ultimate End of their Creation. And that it may not be suspected, that They have their dependence upon Another and not upon Him; or that in Him They do not *live* and *move* and hold *their Being*; the Apostle adds farther, that *by Him all Things consist*. He is not *Creator* only once, but *perpetual* Creator, being the *Sustainer* and *Preserver* of the whole Universe.

Is this the Description of a *Creature*? Or can any Thing be said higher or stronger even of God the Father, to signify

signify his being properly *Creator* and *Preserver* of the World*?

I go on to *Hebr. 1. 2.* where it is said by *whom* (Christ) *He* (God) *made the Worlds* to which is subjoin'd that He is *ἀπαύρατος* the *Brightness* (or *Effulgency*) of his *Glory*, and the *express Image* of his *Person*, and *upholdeth all Things by the word of his Power*, v. 3. which I shall leave without farther Comment, to be interpreted from what hath been said before, that I may the sooner come to another Passage in the same Chapter, so full and strong that all the Wit of Man can devise no way to elude it.

* The Author of *Modest Plea* &c. continued, is pleas'd to say (p. 36.) that it is a mean thing to confound the unlearned Reader, with the Ambiguity of the Terms *Creator* and *Preserver*. I hope, He had not consider'd how plainly the Scripture has taught, what He thinks it so mean to say; nor how frequent it was with the early Fathers, as high as the second Century, to apply those very Titles expressly to God the Son. This was the constant Catholick Language, in so much that the old Arians, and even Eudomius Himself (See Basil. Contr. Eudom. l. 2. p. 98.) did not refuse to stile the Son *Creator*, Other Arians scrupled not to say *Christum colimus ut creatorem* (Vid. Maxim. apud August. p. 663. Ed. Bened.) we worship Christ as *Creator*. If this Writer had but as Honourable Thoughts of God the Son, as the generality of the Ancient Arians had, He could not find fault with these or the like Expressions: If He has not, I leave him to reflect how mean a thing it is to pretend to exceed even the most refined Arianism, and at the same Time to admit the Grosest.

Thou

Thou Lord in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. They shall perish, but Thou remainest: and They all shall wax old as doth a Garment; and as a Vesture shalt Thou fold up, and They shall be changed: but Thou art the same, and thy Years shall not fail.

In the first place, we may observe, that here the *Sabellian* Pretences are fully obviated. The Characters are all plainly *personal*, both in this Chapter, and in the *Psalms* from whence this is quoted. The *Socinian* Subtilties about the Renovation of the Moral World, are as light and empty as the other: The Words are as express as the first Chapter of *Genesis*, for the Material Earth, and Heavens: Besides that it can never be explain'd how the *new Creation* and *moral* World shall *wax old as doth a Garment*, or be *folded up as a Vesture*, or be *changed and perish*. The *Arian* can deal no better with this Passage, than Either of the two Former. It is the *Jehovah*, and God of *Israel*, who is here spoken of, as is plain from the *Psalms* whence this is taken, and it is now applied by the Sacred Writer to Christ. The *Heavens*

vens are here said to have been the *Works of his Hands*, and He it was (it is not said, Another *through* Him) that *laid the Foundation of the Earth*. Here are none of the *Prepositions* *in*, or *by*, or *through*, to criticize upon. Those *Pre- tences*, however serviceable at other times, can have no place here. If therefore either plain and strong Words have any Sense; or Scripture any Weight, God the Son is, and must be *Creator*, properly and strictly so, maugre all the Endeavors of weak and vain Men to the contrary.

Seeing then that this Passage is so full and clear, that neither *Socinians*, *Sabel- lians*, nor *Arians*, can any way work it into any of their Schemes, what must be done next? * Some of Them have been willing to think, and bold enough to say, that these four Verses were fraudulently added and were not originally a part of this *Epi- stle*. But all the *Copies*, and antient *Ver- sions* of this *Epistle* retain these four Verses; so that any pretence of Forgery or Inter- polation does but expose the Man that makes it, and the Cause that needs it. The last pretence is, that this Passage is intend- ed of God the Father, and not of Christ.

* *Judgment of the Fathers*, p. 39. W. L. 1682: 30. 16

But the whole Context, and the whole Scope and Drift of the Author, in citing these Verses, are sufficient to confute that Conceit*: nor would any one, that has not an *Hypothesis* to serve, ever suspect that the Words were intended of any other but *Christ*, to whom They are so manifestly applied. Thus was the Passage understood (and never otherwise that I know of) in the fourth and fifth Centuries, and cited in proof of Christ's being properly Creator; not only by † *Athanasius*, *Ambrose*, *Austin*, *Chrysostom*, and *Cyril of Alexandria*, but by the elder *Cyril* too, who has been generally Thought a very moderate Man, and not much a Favourer of *Athanasius*, tho' He retain'd the same Faith. But enough of this: From what hath been said it appears now plainly and undeniably, that God the Son is properly Creator of the World. It was He that laid the Foundation of the Earth, and the Heavens are the Works of his Hands. If there be any doubt in respect of the other Texts, as not being full and

* See *Defense of some Queries*, p. 95.

† *Athanas.* Tom. 1. p. 440. 461. 685. Tom. 2. pag. 10. *Chrysost.* in *Joh.* p. 44. *Cyril. Alexand. Thesaur.* p. 126. 205. *Cyril. Hierosol. Cateches.* p. 221. *Pseudo-Justin.* p. 196. *Ed. Sylburg.* *Ambros. de Fid.* l. 5. c. 2. *Augustin. Contr. Maxim.* l. 2. p. 741. *Greg. Nyss. Contr. Eun.* l. 4. p. 542.

explicite enough, there can be none in respect of this: So that, at length, we see Scripture it self has put an end to the Disputes about the *Prepositions* *ex* and *de*, *In*, *By*, or *Through*, and shows that all the Criticisms of our Adversaries about Them, if intended to prove that God the Son is not properly Creator, are groundless and false. But if any thing else be intended, they are not pertinent to the Cause in Hand.

I may here observe to you farther, by the way, that those Gentlemen who retreat to That Subterfuge, that They may appear at least to have something to say, do not Themselves know distinctly what They mean by it. Is it that God made the World by Christ, as He wrought special Miracles by the Hands of Paul? (Acts 19. 11.) Is the Father in such a Sense the efficient, and the Son the ministering Cause? They do not, * They dare not say it. For, besides this plain Text, out of

* Dr. Clarke, indeed, says (Script. Doctr. p. 269. 2d. Ed.) that the Son created the World by the Power of the Father: but He does not deny that He created it by his own Power: That would be too plainly running Counter to Scripture and the whole Catholick Church; and betraying meaner Thoughts of Christ than the generality of the ancient Arians appear to have had. See above, p. 43.

the Epistle to the *Hebrews*, directly against it, They cannot but know that the *whole Catholick Church*, down from *Barnabas*, (that is, from the days of the Apostles) were of another Mind; that even *Origen* and *Eusebius*, their two favorite Authors, would condemn Them; and that the Soberer *Arians* Themselves were so far *Orthodox*, as to allow a proper *efficiency* to the Son, in the Work of Creation, Scripture and Tradition running clear and strong for it. Since therefore a *proper Efficiency* must be admitted, what can They pretend next? That the Son's Efficiency reach'd not so far, was not of the same *extent*, as the *Father's*? But here Scripture, *express* Scripture, comes in, and precludes every pretence of this Nature. *All Things* were made by Him, says St. *John* (Joh. 1. 3.) not a single Thing without Him: *All Things*, says St. *Paul* (Eph. 3. 9.) and again *all Things* By the Son, the *same*, and therefore *as many* Things as of the Father (1 Cor. 8. 6.) and again, *All Things visible and invisible &c.* Coloss. 1. 16. If therefore a *proper Efficiency*, and of the same *extent*, must be allowed, what will our Adversaries alledge farther to lessen it? Will they say that it is not the same in *kind*? That the *Father*,

for Example, *created*; the Son only *framed* or *modelled*? But neither will this pretence serve any better than the former: For then it would not have been said that the Father *made* or *created* the World, or all Things, by his Son, but *framed* and *modelled* only. And yet we have every Word applied in this Case, that can be supposed to carry any Weight or Significancy; πάντα ἐγένετο, says St. John, all Things were *made*, not *framed* or *modelled* only. Or if κτίζεν, to *create*, be stronger, πάντα ἐκτίσθη, all Things were *created*, twice over by St. Paul, Coloss. 1. 16. Or if ποιῶν be imagined to signify something more, we have that word also, δι' ὃ τὰς αἰῶνας ἐποίησεν, *By whom also He made the Worlds*, Hebr. 1. 2.

If then the Son's Efficiency be *proper*, and of the same *extent*, and of the same *kind* with the Father's, let our Adversaries tell us what They would have next? They will say still, the Son is *subordinate*. Right; And so long as They take the other Considerations along with it, that He is *efficient* in a *proper* Sense, in the same *kind*, and in the same *extent*, as the Father is, we shall not dispute the Point of *Subordination* with Them. The Father is

is *primarily* Creator, as the first in Order, the Son *secondarily*, as second in Order; and They are Both one *Creator*, as They are One in *Nature*, in *Power*, and in *Operation*. This is the *Catholick* Faith, which was before *Arianism*; and will be after it.

Thus far I have proceeded in the Proof of my Position from the *New Testament*: And there is no further need of any Other. But since the *Antients* have also made use of several Texts of the *Old Testament*, it will be proper to take a short view of Them also; not so much to confirm what has been before proved and wants no Confirmation, as to explain and illustrate it something farther, and withal to give us a clearer Idea of the Sentiments of the primitive Writers on this Head.

In the first Chapter of *Genesis*, v. 26*th*. God is introduced, speaking in the *plural* Number, *Let us make Man, in our Image, after our Likeness*. This Text has been understood of Father, Son, and Holy-Ghost, (or at least of Father and Son) by the whole Stream of Christian Writers, down

from the Times of the Apostles. The *Christians* were not Singular in thinking that the Text intimated a *plurality*. The *Jews* before, and after, believed so too; as appears from *Philo*, and *Justin Martyr's* Dialogue with *Trypho* the *Jew*; only They interpreted the Text of God and his Angels, which the Christians understood of the Persons of the Trinity. *Justin Martyr* and Others made very good use of it against the *Jews*, observing how absurd it was to suppose that Angels could be join'd in that manner with God the Father, and be able to create Man, or any Thing.

Thus far at least we may infer from their manner of using this Text, and their Reasonings upon it, that the Christian Church, in general, believed Father, Son, and Holy-Ghost to create, as it were, in concert, and every Person of the Trinity to be properly Creator.

This will appear further from another Text of the Old Testament, which They cite very frequently, to the same purpose. It is Psal. 33. 6. *By the Word of the Lord were the Heavens made, and all the Hosts of them by the Breath of his Mouth:*

Mouth: Or, as it may be understood, by his WORD, and by his SPIRIT. This they interpreted of the Λόγος, or WORD, which St. *John* speaks of, and of the *Holy-Ghost*. Which Interpretation * obtain'd very early in the second Century; and was generally received afterwards. It must indeed be presumed that Those early Writers would not have intirely founded any Doctrine of that Moment, on Texts so very capable of another Construction. But having already imbibed the Principles of Christianity from the New Testament and Catholick Tradition, They easily believed that Those Texts intended such a Sense, when They knew from other Evidences, that That Sense was a Truth, whether taught there or no.

Here again, I must observe, that whether the Text of the *Psalms*, proves any thing or nothing to the point in Hand, its being used formerly, in favor of such a Doctrine, shows that That Doctrine was

* Theoph. Antioch. p. 21. Ox. Ed. Irenæus, p. 98. 183. Ed. Bened. Hippolyt. Contr. Noet. c. 12. p. 14. Tertull. Contr. Prax. c. 7. p. 503. Origen in Joh. p. 43. Euseb. præp. Evan. l. 7. c. 12. l. 11. c. 14. in Pl. p. 125. Athanas. p. 694. Basil. Contr. Eunom. l. 3. p. 82. 110. Greg. Nazianz. Orat. 44. p. 714. Epiph. Ancorat. p. 29. Pseudo-Justin. Expos. Fid. p. 296. Sylb. Ed. Pseud-Ambros. de Symb. Apost. l. 6. p. 324. Ed. Bened.

Then received; and was the Faith of the Church.

There are two Texts more out of *Psalms*, which I may put together, being Both of the same Import and Significancy, Ps. 32. 9. *He spake and it was done, He commanded and it stood fast.* The other is Psal. 148. 5. *He commanded, and They were created.*

These the * Antients understood of the three Persons. The Father being supposed to issue out his Orders or Commands for the Creation, and the Son and Holy-Ghost to execute or fulfil Them. This Notion † obtain'd among the *Ante-Nicene* and *Post-Nicene* Writers; and seems to have been groundd chiefly upon those two Passages out of the *Psalms*, and some Expressions in the first Chapter of *Genesis* ‡. What led the Fathers to take the more

* Irenæus, p. 118. 183. 169. 288. Epist. Synod. Antioch. Labb. Tom. 1. p. 845. Orig. in Joh. p. 18. 61. Contr. Cels. p. 63. 317. 79. Euseb. Præpar. Evang. l. 7. c. 12. in Psal. p. 125. Athanas. p. 216. 499. Cyril. Catech. 11. p. 143. 147. Hilar. de Trin. l. 4. p. 837.

† Irenæus, l. 4. c. 38. p. 285. Hippolytus Contr. Noët. p. 16. Basil. de Sp. Sanct. c. 16. Cyril. Hierosol. p. 146. Ox. Ed. Hilar. p. 325. 837. 840. Athanas. p. 216. 499. See others cited in Petav. l. 2. c. 7. p. 141.

‡ Vid. Tertull. Contr. Prax. c. 12. p. 506. Hilar. de Trin. l. 4. p. 836. Athanas. Orat. 2. p. 499.

notice of those places, was the singular use they might be of in their Disputes with *Jews* and *Hereticks*. The *Jews* denied the *Divinity*, or rather, the distinct Personality of the *Λόγος*, or *WORD*. They were not to be confuted out of the *New Testament*, (which was of no Authority with the *Jews*) but out of the *Old*, which Both Sides equally admitted. Hence it became the more necessary to search the *Old Testament* for Proofs of the *Divinity* or distinct personality of Christ. Now, it was thought that no Person would be introduced as giving out *Orders* or *Commands* to *Himself*, but that such Expressions denoted a plurality of Persons. Who then could these other Persons be that received the Commands? They could not be *Angels* or *Archangels*: Why? because the *Orders* were such as no *Angels* could execute*. They were *Orders* to *create* Man, and the

* Οὐ γάρ, ὅτι ἢ παρ' ὑμῶν λεγομένη αἰρέσις δογματίζει, φαίλου ἂν ἰγὼ ἀληθὲς εἶναι, ἢ οἱ αἰεὶνός διδάσκαλοι ἀπαρτίζου δυνάμει, ὅτι Ἀγγέλους εἶναι, ἢ ὅτι Ἀγγέλων πῦγμα ἢ τὸ σῶμα τὸ Ἀνθρώπινον, ἀλλὰ τῆς τῶ ὅτι ἀπὸ ἑ πατρὸς προελθὼν γέννημα, πρὸ πάντων τῶν ποιημάτων συνὴ τῷ πατρὶ, καὶ γὰρ ὁ πατὴρ προσημίει (fort. προσημίει) Just. Dial. p. 187. Jebb.

—Tantus Deus, & ipse est qui per semetipsum constituit & elegit & adornavit, & continet omnia — Noa ergo Angeli fecerunt nos nec nos plasmaverunt, nec Angeli poterunt Imaginem facere Dei; nec alius quis præter verbum Domini, nec Virtus longe abfistens a Patre Universorum. Nec enim indigebat Horum Deus ad faciendum quæ Ipse whole

whole Universe. None less than God's own *Son* and *Holy Spirit* could be equal to such a Charge. There are therefore two divine Persons, or at least One, besides the *Father*. This was their Argument from the Old Testament against the *Jews*. They had, besides, almost the like occasion to make use of the very same Argument against *Hereticks*; against the *Sabellians* especially, and sometimes *Arians*. For, as many as had a mind to prove that the Person of the *Father*, and He only, was God, were wont to plead that *Moses* and the Prophets knew of no other *real* Person that was God besides Him; quoting *Deut. 6. 4.* (*Hear, O Israel, the Lord our God is one Lord:*) and other Passages of the Old Testament of like Import. Had this pretence been true, it would not have weaken'd the Belief of a Trinity of Persons, founded upon a fuller and clearer discovery made

prædefinierat fieri, quasi Ipse suas non haberet manus. Adest enim ei Semper Verbum & Sapiencia, Filius & Spiritus, per quos, & in quibus omnia libere & sponte fecit, ad quos & loquitur dicens *Faciamus Hominem* &c. *Iren. 1. 4. c. 20. p. 253.*

Nihil in totum Diabolus invenitur fecisse, videlicet cum & Ipse *Creatura* sit Dei, quemadmodum & reliqui *Angeli*. *Dei. p. 288.*

Εἰ γὰρ ἐκτίσθη ὁ Θεός, & ἐκτίσθη τὰ δημιουργήματα, πῶς ἂν κατὰ τὸ ἀείνον τῷ προφητικῷ πνεύματι, εἴη ὁ τῶν πνευματικῶν τῶ πατρὸς ἐνταλὴν ἐκπληρώσας δυνάμις, ἢ ὁ (ὡς ἔπος διορίσας) ἱμνῶντες λόγος καὶ ἄλφειον τεχνῶν; *Orig. Contr. Cels. l. 2. p. 63.*

by

by the Gospel. But They thought there were *sufficient*, (tho' in some measure *obscure*) Intimations given of a plurality of *real* Persons in the Old Testament; and accordingly They alledged those Texts which I have mention'd, and Abundance more too tedious to recite; insisting upon it, that *Moses* and the *Prophets* had asserted a plurality of *divine* Persons; and that notwithstanding their Doctrine of the Unity of God, They had actually applied the Titles of *God*, *Lord*, *Jehovah* &c. to more Persons than One; and that it was not the Father singly, but He, and his Son, and Holy-Spirit that *created* the World. The last particular (as I have before observed) They inferr'd from the Texts which I have here cited out of the *Psalms*, and from others of like Import. I have dwelt the longer upon this matter, because some Persons, upon their first reading of the *Ante-Nicene* Fathers, (meeting with those Passages where the Father is said to have *commanded*, and the Son to have *executed* his *Orders*) are apt either to be offended at them, or to draw strange Conclusions from them: not considering that such Men as *Athanasius*, *Basil*, and *Cyril*, made no scruple of Them, understanding very well what such Expressions meant, at that Time, and with what
view

view They were intended *. The Patrons of *Arianism* will never be able to serve their Cause at all by Them. They would indeed gladly infer, that since the Father is introduced as *commanding*, and the Son as *fulfilling*, that therefore the Son was supposed of an *inferior* Nature to the Father. But if they please to take a view of the whole Argument, as it stands in the primitive Writers, they will find that the very Contrary is the Truth. For the Argument is this: The *Father* is represented in Scripture as giving out *commands* for the *Creation* of the Universe: No inferior *Person*, no *Angel* or *Archangel*, no † *Creature* whatever could be *equal* to the Office, or able to execute those *Commands*: Therefore there must be some other Person or Persons, distinct from the Father, and Superior to all *Creatures*; and Those are his *Son*, and his *Holy-Spirit*. Thus we see, that the primitive Writers proceeded upon a Supposition directly opposite to what the *Arians* pretend: For had They supposed the Son or Holy-Ghost to be *Creatures*, there had been no Force at all in their Ar-

* See the meaning of them clearly open'd and explain'd by Athanasius. Orat. 2. p. 499.

† See the Quotations from Irenaeus especially.

gument;

gument; nor could They, in that way, have proved that there was any *Son*, or *Holy-Ghost* at all. But admitting that the Work of Creation was too big for any *Creature*, and admitting at the same time that there were other Persons, besides the Father, who *created* the World; the Consequence is very clear, that there are more *divine uncreated* Persons than One; and thus the Doctrine of a *Co-eternal* Trinity is establish'd.

I must intreat you to observe, that I do not take upon me to maintain the whole Premises, which those Antient Writers went upon. I think the Argument from those Texts is barely *probable*: I do not apprehend that a *plurality* of Persons can *certainly* be infer'd, meerly from such *Forms* of Expression, where the *Father* is said to have *commanded*, and Things were *created*. The *Stile* is not *improper* or *unsuitable* (as I humbly conceive) tho' the Father were supposed the only Person concern'd in Creating. It is a handsome way of expressing that, to *Will*, or to *Do*, is with God one and the same Thing. All that I intend is, that the *Fathers* who made use of that way of Reasoning, believed that
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God the Son was properly *Creator* (otherwise there's neither force nor pertinency in their Argument) and properly *divine*. As to the Argument it self, They had no need of it, but in occasional Disputes, where it might be of some Service, *ad Homines* at least; or where the *New Testament-Proofs*, on which They chiefly grounded their Doctrine, could not be admitted at all.

I shall now just give you a brief Summary of the Doctrine of the primitive Church, in this Article; and then take my leave of you, for this Time. They believed that Father, Son, and Holy-Ghost were distinct Persons, and all jointly concern'd in the Creation of the World; not as *many* Creators, but as *one* Creator; not dividing the Work into Parts, but as concurring in the Whole, and in every Part. Man, and every Man, was supposed the Creature of the whole Trinity; and so also the Universe, and every part of the Universe, was believed to be the Creature of All, there being no Creatures of the *Father's* but what were likewise Creatures of the *Son*, and of the *Holy-Ghost*. Yet They admitted some Distinction in the manner of
Opera-

Operation, reserving to the Father, as *first* Person, some sort of pre-eminence in every Thing. He was *primarily* consider'd as *Creator* by the Operation of the Son, and of the Holy-Spirit; but without excluding Them from a proper *Efficiency*. So far from it, that They chose rather to represent the *Father* as *Willing* or *Designing*, and the two other Persons, as *Acting* and *Executing*; contributing, as it were, but in Subordination to One Head, to the Beginning, the Growth, and the Perfection of every Work: They ventured no farther, nor was it proper to indulge Imagination in a Matter so sublime, and above the Comprehension of Men, or Angels. It is sufficient to know, that the Creation was the Effect of three Persons, whose Operations were undivided, as their Nature and Essence is; and whose Powers, Perfections, and Glory are One. But I must not Anticipate what more properly belongs to my second Head of Discourse.

Having shown from Scripture, that God the *Son* is strictly and properly *Creator*, of Men, of Angels, and of the whole Universe, I am next to consider the Force of the Argument deducible from it, in favor
of

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of *Christ's Divinity*. But the first Part having already taken up the full Time allowable in Discourses of this Nature, I must be content to defer the Remainder to Another Opportunity.

the Holy-Spirit, but from a proper Efficacy. So far from it, that they chose rather to respect the Father as Willing or Deserving, and the two other Persons as Acting and Executing; combating, as it were, but in Subordination to One Head, to the Beginning, the End, and the Perfection of every Work. They ventured no farther, nor was it proper to indulge Imagination in a Matter so sublime, and above the Comprehension of Men, or Angels. It is sufficient to know, that the Creation was the Effect of three Persons, whose Operations were undivided, as their Nature and Essence is; and whose Powers, Perfections, and Glory are One. But I must not Anticipate what more properly belongs to my second Head of Discourse. Having shown from Scripture, that God the Father is truly and properly Creator of Angels, and of the whole Universe, I am next to consider the Force of the Argument deducible from it in Favor of

Christ

Christ properly CREATOR.

O R

CHRIST's DIVINITY

PROVED FROM

CREATION.

The third SERMON *preached*

NOV. 4. 1719.

JOHN I. 3.

*All Things were made by Him, and
without Him was not any Thing made
that was made.*

IN discoursing on these Words, I proposed Three Things:

1. To show that God the Son, a distinct Person from God the Father, is strictly and properly *Creator*, and *efficient Cause* of all Things.

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2. To

2. To consider the Force of the Argument arising from it, in favour of Christ's Divinity.

3. To make some Reflections and Observations upon the Whole, for our farther Improvement.

I had then no more Time than was necessary to be taken up in making good my first Position: Which, I hope, I have clearly shewn to be founded in express Words of Scripture, and confirm'd all along by the unanimous Suffrage of *Catholick* Antiquity. The two Remaining parts I reserved for the Subject Matter of our present Meditations. I proceed then to my second general Head of Discourse.

II. To consider the Force of the Argument, in respect of Christ's Divinity, contain'd in this; that He is properly *Creator*, of Men, of Angels, of all Things. I shall consider it under three Views, debating the Point distinctly From the *Reason* of the Thing, From *Scripture*, and From *Antiquity*.

1. From the *Reason* of the Thing. I shall not here treat of the Subject in the
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Scholastick way; which would afford but dry Entertainment: Besides that, the Argument would suffer by it, and lose much of its Force and Efficacy. There is sometimes in moral Probabilities an irresistible Strength, little short of the strictest Demonstration. There is something so affecting and sensible under them, that They cannot fail of making their way into every well-disposed and ingenuous Mind; and so it often happens that They do as infallibly, (and more agreeably) win over our Assent, as Demonstration can force it. To come to the Business in Hand: God the Son is *Creator* of all Things. On that Foundation I am to proceed: And when I say *Creator*, I include *Sustainer* and *Preserver*. Let us then distinctly consider Him:

1. As *Creator* of Man.
2. As *Creator* of the Earth, and of all Things in it.
3. As *Creator* of the Heavens, with all their Host.
4. As *Creator* of Angels and Archangels, Thrones and Dominions, Principalities and Powers, which live and move, and have their

their Being from, and in the Son of God.

I do not Heighten or Rhetoricate at all, in these Particulars. They are no more than strict and close Comment upon *Coloss. 1. 16.* and *Hebr. 1. 10.* only branching out into Parts, what is there couched and comprized in few Words.

I. First then, let us consider our blessed Lord as *Creator of Man*, of all Men living quite round the Globe; of All that have lived and died, from *Adam* down to this Day. I leave it to the *Anatomists* and *Physiologists* to describe the wonderful Mechanism, and exquisite Workmanship of the Human Body: The erect Posture, the Figure and Shape, the Size and Stature, the Structure and Use of every Part, and the Symmetry of the Whole; which carry in them uncontestable Proofs of the Skill, and the Contrivance, and the consummate Wisdom of Him that made us. How many Lectures might be read upon the Fabrick of the Eye, the Texture of the Brain, the Configuration of the Muscles, and Disposition of the Nerves, or Glands; all bearing Testimony to the Power and Greatness of the Son of God; of whom we may now say,

say, that *He hath set the Members every one of them in the Body, as it hath pleased Him*; and hath so *tempered the Body together*, as admirably to answer all the wise Ends and Purposes design'd by Him. The same Wisdom which is visible in every single *Individual*, reaches at the same Time to the whole *Species* round the Globe. All are supported, sustained, and actuated by God the Son, in *whom all Things consist*. He is equally present to All, supplying Motion, Nutriment, and Strength to every Individual, extending his providential care to the Ends of the Earth, and in one comprehensive View grasping the whole System. For,

2. We are to consider Him as *Creator* of the Terraqueous Globe, the Earth and all Things in it. He *has laid the Foundations thereof*, divided it into Sea and Land, garnish'd it with Plants, Trees, and Flowers, stock'd it with living Creatures for the use of Man, and plentifully furnish'd it with the most grateful and unexpressible Variety. Every Herb that Grows, every Spire of Grass that Springs up, every creeping Thing that moveth upon the Face of the Earth, proclaims the Wisdom of its *Maker*, Sounds forth the Praises of the *Son of*
G 3 God.

God. I may here apply the Words of the Psalmist, which whether meant of Father or Son, are certainly applicable to Both. *Praise the Lord from the Earth, ye Dragons and all Deeps. Fire and Hail, Snow and Vapour, stormy Wind fulfilling his Word: Mountains and all Hills, fruitful Trees and all Cedars, Beasts and all Cattle, creeping Things and flying Fowl, Kings of the Earth and all People; Princes and all Judges of the Earth: Both young Men and Maidens, old Men and Children, let Them praise the Name of the Lord, for his Name alone is excellent, his Glory is above the Earth and Heaven, Psal. 148.* It would lead me too far off from my purpose, to consider, or to enumerate the many legible Characters of a Wisdom and Power nothing short of *divine*, which are every where discoverable within and without This Earth whereon we live. These I leave to the Naturalists to describe. No Man that considers it's stupendous Size, or Bulk alone, but must think it a Work too august and great for any Thing less than a *Divine Architect*. We have often triumphed over *Atheists* upon this Head, alledging that no *Power* or *Wisdom* less than Infinite, could be equal to the Task. The very same
 Topicks,

Topicks, to such as believe the Scriptures, may be as justly urged for the *Divinity* of God the Son. It was His Hand that made all these Things; and by His Power they are sustained and held together. And yet These are little Things, and as nothing in Comparison. For,

3. We are thirdly to consider, that the *Heavens* also are the *Works of his Hands*. That huge and vast Compass, that immense Region of *Æther*, and therein the Sun, with its planetary Chorus dancing round it, the fixt Stars, (perhaps Suns too with their Planets rolling about them) whatever Modern much Improved Astronomy has discovered, or whatever yet farther Discoveries future Ages may bring to Light; all Things *visible* and *invisible* have the Son of God for their *Creator, Sustainer, and Preserver*. If we survey the Magnitude of the heavenly Bodies, some smaller, most vastly bigger than our own Globe, all of an amazing Size and Greatness; if we consider the nice Proportion of their Distances, the Regularity of their Situations, the Harmony of their Courses, and Uniformity of all their Motions; They cannot but raise in us an Idea of the Infinite, Power, Wisdom, and Greatness of Him that made

Them. This is a Theme of very wide Extent, and has been often, and excellently handled in Defense of our common Religion, against the *Atheists* and *Scepticks* of our Age, or Nation. It is with pleasure I observe, that the same Topicks (only taking in those Scriptures which They and We own) will almost equally serve against *Arians* or *Socinians*, or any that presume to deny the *Divinity* of God the Son. It is clear from the Sacred Writ, that He *created* all Things, and that by Him *all Things consist*, and therefore it is evident, that all the Marks of Wisdom, Power, or Majesty, discoverable in this Grand Palace, and August Structure of the Universe, are so many Arguments of his *Divinity*, and proclaim Him to be the eternal and omnipotent God. I have one Particular more to urge under this Head. Hitherto I have been speaking of Sun, Moon, and Stars, prodigiously great, but yet *inanimate* Bodies; and Creatures less perfect than we our selves are, who make a Part, tho' the lowest Part, of the *rational* Creation. We are farther to consider,

4. That the very *Angels* themselves, the Top, surely, of the *Creation*, those bright Intelligences, and glorious Ministers of the Court

Court of Heaven, are the Creatures and Workmanship of the Son of God. Whether They be *Thrones* or *Dominions*, *Principalities* or *Powers*, They were all *created*, not only *by* Him, but *for* Him. *Myriads* of those Heavenly Spirits are continually serving and praising Him. To Him they owe their Perfections, their Strength, their Glory, their Life, their very Being; and on Him they depend for their Support and Sustainance. I shall proceed no farther; I have said enough. I leave it to any Man of plain good Sense, and common Discernment, to pass a Judgment, whether, supposing these Facts be true, (and They are true, if plain Scripture be so) any longer doubt can be made of the real and essential *Divinity* of the Son of God. If any one tells me, after all, that this does not amount to strict *Demonstration*, because we cannot make a certain estimate of the *Scale* of Being, nor define peremptorily, what Degrees of Perfection there may be short of Infinite; I say, if any one urges this, I should allow that there is not what may be called strict *Demonstration*: But it is *Demonstration* that the Evidence is such as ought to convince every wise and considerate Man; and such as ought to have the same effect upon
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the Mind as a thousand *Demonstrations*. There are many Things not capable of strict *Demonstration*; and yet so evident and undoubted, that a Man would forfeit the very Character of Sobriety and common Sense, that should seriously make the least Question of them. I might mention, for Instance, the *Existence* of the World about us; which good Philosophers have thought not capable of strict *Demonstration*. But a Man would hardly be supposed well in his Wits, that should seriously entertain any the least Doubt or Suspicion concerning it. His Eyes, his Ears, and all his Senses bear Testimony to the Truth and Certainty of it; And if it be not strictly demonstrable in the *rational* Way, yet this is demonstrable, that the Nature and Circumstances of Man are such, that He both may, and must believe it. The same, in a great Measure, I am perswaded, is the Case which I have been mentioning. For, allowing the first Position, that the Son of God is properly *Creator* of Men, of Angels, and of the Universe; there is no Man that attends to it, and considers it in it's full Latitude, but must come to this Conclusion, that the Son of God is no *Creature*, nor any Thing less than the eternal and infinite God. So much for my first Head of Argument, from
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the *Nature* and *Reason* of the Thing it self. My second Head of Argument is from *Scripture-Texts*.

2. The Author of the Epistle to the *Hebrews*, the same who had told us, in his first Chapter, that the Son had *laid the Foundation of the Earth*, and that the *Heavens were the Works of his Hands*, I say, the same Author observes *Ch. 3. v. 4.* that *He that built all Things is God*; thus establishing the very Conclusion which we are seeking after, as He had before done the Premises. This, considered as a general Maxim, must be applicable to the particular Instance of God the Son, if it was He that *built all Things*, as hath been proved: Nay it is reasonable to believe that the Apostle intended it particularly of God the Son. This Construction is very suitable to the Argument which the Author was upon, in that Chapter; and to the high Things spoken of the *Son*, in Chapter the first: There is nothing in the Context but what extremely favors and confirms it; except it be that, verse the 6th, it is said, *Christ as a Son over his own House*, intimating as if He was not that Person before spoken of, (who is called *God*, v. 4.) but *Son* of that Person. But to this it may be

be replied, that the Author was here setting forth the Preference of *Christ* above *Moses*: the Comparison was between those two Persons only. How the *Person* of the *Father* came in here, is not easy to account. But understanding it of the Person of the Son, the Sense is clear, the Argument proper and pertinent. As to his being called *God* in the fourth Verse, and *Son*, in the sixth, it was very proper and significant, because He is so *God*, as withal to be Son of God, or God of God.

I proceed now to another Text, Rom. 1. 20. *The invisible Things of Him, from the Creation of the World are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead, so that They are without excuse.* If then, as the Apostle here testifies, the Work of *Creation* proclaims the Eternity and Divinity of its *Creator*, it will follow from thence, that God the Son as *Creator* must be *eternal*, and strictly divine. I am sensible that St. *Paul's* Argument may be taken under another View. For it may mean, not that the Magnificence or Greatness of the Work proves that every *Creator* must be *Eternal*, or *God*; but that there must be one eternal first Cause of all Things; other-

otherwise there would be a Progress of Causes, one higher than another, *in infinitum*, which is absurd. The first Construction I take to be the more probable, as it is more obvious to common Capacities, and as the Argument, in that View, strikes the more sensibly, being such as few could miss of; and therefore the *Gentiles* were *without excuse*, for not attending to it. However this be, I lay no great Stress upon it, designing a more general, and I think, more convincing Argument out of Scripture, than I have hitherto mention'd, which is this: That the Work of *Creation* is every where represented as the certain Mark and Characteristick of the true God. It is the favourite Topick which God is pleas'd to insist most upon, whenever He would either distinguish his own peculiar Majesty and Power, above and beyond all the Gods of the Nations, or when He would excite in his People the highest Idea possible, suitable to his transcendent Excellency, and peerless Perfections. Numberless are the Texts of the Old Testament, which might be cited to this Purpose. I shall single out as many as may serve to give a due Light and Force to the present Argument.

Heze-

Hezekiah, in his Prayer to God, thus expresses Himself. *O Lord God of Israel, which dwellest between the Cherubims, Thou art the God, even thou alone, of all the Kingdoms of the Earth.* Then follows the reason why He is so eminently distinguished, and so infinitely Superior to all others. *Thou hast made Heaven and Earth,* 2 Kings 19. 15.

Job, describing the supereminent Majesty of the one true God, thus elegantly sets it forth. *He stretcheth out the North over the empty place, and hangeth the Earth upon nothing. He bindeth up the Waters in his thick Clouds, and the Cloud is not rent under them——The Pillars of Heaven tremble, and are astonish'd at his reproof; He divideth the Sea with his Power——By his Spirit He hath garnish'd the Heavens; his Hand hath formed the crooked Serpent,* Job 26. 7, &c.

In the *Psalms*, we meet with a great deal to the same purpose. *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-work,* Psal. 19. 1. *All the Gods of the Nations are Idols, but the Lord made the Heavens,* Ps. 96. 5. *The Heavens are thine, the Earth also is thine:*

thine: as for the World and the Fulness thereof, thou hast founded them: The North and the South, thou hast created them, Psal. 89. 11, 12.

More to the same effect occurs perpetually in the *Prophets*. I shall cite a few Examples only. *Lift up your Eyes on high, and behold who hath created these Things, that bringeth out their Host by Number, &c. Isa. 40. 26. Who hath measured the Waters in the hollow of his Hand? and meted out the Heaven with the Span, and comprehended the Dust of the Earth in a Measure, and weigh'd the Mountains in Scales, and the Hills in a Balance? Isa. 40. 12. Thus saith God the Lord, He that created the Heavens, and stretched them out, He that spread forth the Earth, and that which cometh out of it, &c. Is. 42. 5. Thus saith the Lord that created Thee, O Jacob, and He that formed Thee, O Israel, Is. 43. 1. so again, I am the Lord, and there is none else. I form the Light, and create Darknes, Is. 45. 5, 6. I have made the Earth, and created Man upon it: I, even my Hands have stretched out the Heavens, and all their Host have I commanded, Is. 45. 12. Thus shall ye say unto them, the*
Gods

Gods that have not made the Heavens and the Earth, even they shall perish from the Earth, and from under these Heavens. He hath made the Earth by his Power, He hath establish'd the World by his Wisdom, and hath stretched out the Heavens by his Discretion, Jer. 10. 11, 12.

It would be tedious to add more Texts. These are sufficient to show what a particular Stress and Emphasis is laid upon God's being *Creator* of all Things. It is the distinguishing Character of the one true God; and whenever Scripture intended to raise in Men's minds such Esteem and Veneration as they ought to have for the supreme God of *Israel*, nothing higher or greater could be said than this, that He had created the Universe, had *laid the Foundations of the Earth*, and that the *Heavens* were the *Works of his Hands*. (See Ps. 102. 25, 26.) This is farther confirmed from the New Testament, *Rom. 1. 25.* where St. Paul directs us to worship the *Creator*, in opposition to all *Creature-Worship*. From whence it is plain that the Apostle supposes the *Creator*, or Person creating, to be no *Creature*, but God *blessed for ever*: from whence also, by the way, we may remark, that Scripture knows no *medium* between
 God,

God, and *Creature*, but includes all Things, and all Persons whatever, under that Distinction; as does also Antiquity unanimously, and all sound Philosophy, and the common Sense and Reason of Mankind. But to proceed.

Seeing then that the Title of *Creator* is thus magnificently and elegantly set forth, in Holy-Scripture, as the distinguishing Mark of Eminency, the Epitome of all Perfection, and the sure and certain Character of *true* Divinity: If nothing higher or stronger can be thought on, to raise in us the most sublime, awful and exalted Idea of the Supreme God of *Israel*; and if the Son of God be plainly and evidently set forth to us under this same high Character: If He created all Things, *visible* and *invisible*, if He *laid the Foundations of the Earth*, and if the *Heavens are the Works of his Hands*: If these be the Premises, let any Man of common Abilities, that has not his Faculties fore-closed, or is not steel'd against Conviction, be left to draw the Conclusion. To say of God the Son, that He is the Maker of the World, of the Kinds in it, as well as of the grand Palace it self (as a late ingenious Author * expresses it) is to

* Mr. Nyc. *Explication of the divine Unity*, p. 91.

say as *much* and as *high* of Him, as it is possible to say, or to *conceive* of any other Person, however named: because the whole that we can naturally know, or apprehend of God, his Powers or Perfections, is only what we can infer from his Work of *Creation*. Hence it is, that *Socinians*, and *Sabellians* have join'd with the *Catholicks*, in condemning the *Arians* for making two or more *Creators*, the same in effect with two eternal *Gods*: And since there's no way of avoiding it, but either by saying that Father and Son are *one Creator*, or else denying the Son to be *Creator* at all; Those Gentlemen have chose the *latter*, rather than part with their main Principle, that the *Unity of God is an Unity of Person*. But then They manifestly run counter to Scripture, which evidently makes the Son of God *Creator*, as I have before shown.

3. I proceed now, thirdly, to inquire into the Sentiments of the *Antients*, upon this Head; whether They thought it did not exceed the Power of a *Creature* to create any Thing, or whether the Work of creating was not look'd upon as a Work properly *divine*, belonging to *God* only

only. It does not appear that any, except *Hereticks*, ever dogmatically ^a ascribed the Work of *Creation*, or any part of it, to any *Creature*.

Simon Magus, borrowing his Sentiments from the *Platonick* Philosophy, did not scruple to assert, even in the Times of the Apostles, that this lower World was made by ^b *Angels*. After Him, ^c *Menander*, ^d *Saturninus*, ^e *Basilides*, ^f *Carpocrates*, ^g *Cerinthus*, with the infamous Crew of *Gnosticks*, taught the same, or very nearly the same Doctrine: and this within the first Century. *Cerdo*, and *Marcion* of the second Century, have been thought by some to have asserted the same Principles in the Main, differing rather in Words, than in reality ^h. The *Valentinians* also were so far in the Sentiments of the *Gnosticks*, as to ascribe the Creation of the lower World, to a *Creature* of their own devising, whom They called *Demiourgos*, or *Creator*. These wild, and vain Conceits were

^a Origen indeed seems to have indulged some fanciful Conjectures that way, in some of his looser Writings, if They be his (see Comm. in Joh. pag. 42, 43.) But in his more accurate and certainly genuine Works, nothing appears of it, but the Contrary.

^b Irenæus, l. 1. c. 23. p. 99. ^c Ibid. p. 100. ^d Ibid. ^e Ibid. p. 101. ^f Ibid. p. 103. ^g Ibid. p. 105. ^h Vid. Dissert. Præv. ad Iren. Ed. Bened. p. 70.

utterly detested by the sober *Catholicks*; who would not so much as hear of any Angel, or Archangel's creating the World, or any part of it; but ascribed it wholly to the Joint-Operation of Father, Son, and Holy-Ghost. It appears to have been a Rule and Maxim of the Church, in *Irenæus's* Time *, and probably all along, that no *Creature* whatever, could have any Hand in *creating*; but that *creating* was an indisputable Mark of a *divine immutable* Nature. These Principles seem to have obtain'd constantly in the Church, long before the *Nicene* Council. No sooner did the *Arian* Controversy arise, but the *Catholicks*, upon their old Principles, charged the *Arians* with great Inconsist-

* Nihil enim in totum Diabolus invenitur fecisse, videlicet cum & Ipse *Creatura* sit Dei, quemadmodum & reliqui Angeli. Omnia enim fecit Deus, quemadmodum & *David* ait: Quoniam Ipse dixit & facta sunt; ipse praecepit & creata sunt. *Plal.* 148. 5. *Iren.* l. 4. c. 41. p. 288.

Et hoc Deus ab Homine differt, quoniam Deus quidem facit, Homo autem fit: & quidem qui facit semper Idem est. *Iren.* l. 4. c. 12. p. 240.

That this was likewise the Sense of all Antiquity, appears from hence, that all the Fathers, where They declare against Creature-Worship, do at the same time declare for the Worship of the Creator: constantly opposing Creator and Creature to each other, in such a manner as shows plainly that They thought there was no Medium between, and that Creation belong'd to God alone, not to any Creature.

See *Athenagoras*, p. 56. *Tertull.* Apolog. c. 17. *Clem. Alex.* p. 55, 59. *Origen.* Contr. Cels. p. 158, 375.

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ency, as making a *Creature* of the Son of God, and yet admitting Him to be *Creator*. They scrupled not to tell Them, that this was copying after *Valentinus*, and reviving the Principles of the *Gnosticks*: That it was confounding the Ideas of *Creator* and *Creature*, and was all over Contradictory, and Repugnant. No Argument bore harder upon the *Arians* than this, as appears by the Perplexity and Confusion they were in upon it; not being able to come to any fix'd and certain Resolution in it. Scripture and Catholick Tradition appear'd clear, full, and strong for the Son's being properly and strictly Framer, and Maker of the World; and there were but few in Comparifon that durst go fuch lengths as openly to deny it: On the other Hand to make a *Creature-Creator*, was in a manner unhear'd of, except among *Hereticks*, and was, besides, harsh and shocking even to common Sense *.

To soften this matter, the *Arians*, many of them, would not own that They held the Son to be a *Creature*; which was pretence only, and playing with Words: For had They not only *verbally*, but *really* in-

* Quis Auctorem inter opera sua deputet, ut videatur id esse quod fecit? *Ambros. de Fid.* l. i. c. 5. p. 450.

tended that the Son was no Creature, They and the *Catholicks* could have had no farther dispute. But this was a Contrivance to dissemble an Absurdity too gross to be own'd, and to disguise a Difficulty which They could not answer. They had, besides, many little Arts and Subterfuges, to lessen and undervalue the Son's Part, or Province in the Work of Creation, such as I have mention'd and confuted above; the same that are made use of by their Successors at this Day. But all would not do: Scripture was plain and clear, and Tradition full and strong; and was not to be bore down by little Quirks and Subtilties. In fine, Truth prevailed, *Arianism* daily lost ground; and this very Argument, from the Son's concern in the Work of Creation, contributed as much as any other, to sink it. The Strength of it has been often tried since. The *Socinians*, who at the beginning were most of them *Arians*, were soon sensible of this Difficulty. They knew not what to make of Two *Creators*, upon the *Arian* Scheme, nor how to avoid it, if the Texts were to be understood *literally* of a *proper* Creation: And this, very probably, was one main Reason of their giving the *Arian* Scheme up, and running in with the *Photinian Hypothesis*, which look'd
more

more defensible. They observ'd that the Texts which speak of the Son's being *Creator*, were few in Comparison; and therefore thought, They might be able to deal with Them; being never at a loss for some subtle and surprizing Meaning for any Text in the Scripture, which made against Them. Their Device, at length, was to interpret every Text of a *Metaphorical* Creation: And so They left the *Arians* to shift as They could, resting Themselves upon a new Bottom. Yet this could not hold long, tho' supported and set off with all the Advantages of Wit and Criticism. Several of the acutest and ablest of the *Unitarians* grew dissatisfied with it; and began Themselves to feel the force of, and to close in with, the Arguments of the *Trinitarians* against it. The Result was, the preferring the old *Sabellian* before the late *Socinian* Construction: And yet That is as manifestly unscriptural, false, and groundless, as either *Socinian* or *Arian*. But thus do Men rove and range about, after They have once forsaken the Truth, and have given themselves up to the Conduct of their private Fancies, instead of adhering to God's written Word, and to the most faithful Guide, for the Interpretation of it, the *Primitive* and *Catholick* Church. I thought

it not improper to hint thus much of the History of the Argument whereof I have been discoursing. It has lost no Weight or Strength all the Time: For Truth is always the same. The variety of Methods thought on to elude it, only confirm it so much the more. I doubt not but the *Unitarians*, of every Denomination, are very sensible, that our Interpretation of Scripture, so far as concerns this Point, is the most easy, obvious, and natural, and most agreeable to the *Letter* of the inspired Writers: only They have some Scruples about *Three and One*, and know not how to digest *three* Persons that create, and yet but *one* Creator. There's all the Difficulty: And so They chuse to follow *Philosophical Conjectures* (which They call *Reason*) rather than the Dictates of *true* and *sound* Reason which will tell us; that we ought not to be wise beyond what is written, nor put a *violent* Construction on any Passages, where there's no necessity for it; nor leave a safe and plain Rule, to follow our own Wandrings. But enough of This. I have now finish'd, in a great Measure, what I design'd, having explained and vindicated the Argument for Christ's *Divinity* drawn from the Consideration of his being *Creator* of the World. In a former Discourse, I endeavour'd

deavour'd to maintain the Premises, and now in This, to make good the Conclusion. The Sum of it is this. God the Son is Creator of the Universe: the Creator of the Universe is strictly and truly God: Therefore God the Son is strictly and truly, or *essentially* God, which was to be proved. It remains now only, in the third and last Place.

III. To make some Reflections and Observations upon the whole.

1. Having before shown the Truth and Certainty of our Principles, give me leave, in Conclusion, to recommend them farther from their Plainness, and Simplicity. The *Arians* were never more perplex'd about any thing than in accounting for God's taking in a *Creature*, to be his Agent and Operator in making the World. What? Make one Creature in order to make Others? Why might He not rather have made all Creatures, as well as one, and reserved the sole Glory of so great and so stupendous a Work as That of Creating to his own self? Did He want the Assistance of an Inferior Being? Or was not his own Will and *Fiat* sufficient to

* Vid. Athan. Orat. 2. p. 496.

give Birth to all Things? Besides, did He cease to Work after He made the Son, leaving it to a *Creature* of his own to have, in a manner, the Honour of doing of every Thing else, and to be the *immediate* Agent and Manager in all Things, both in Heaven and Earth? These were Tenets which appeared very harsh and strange, and were not *naturally*, scarce *tolerably*, accounted for on the *Arian Hypothesis*. But, upon the *Catholick Scheme*, all is easy, expedite, and clear. The Son is of the same Nature and Substance with the Father; so nearly allied, so closely united, that nothing could be the Work of *One*, without being at the same time the Work of *Both*: Hence it was, that the Son was *Joint-Creator* with the Father, that *all Things were made by Him*, and nothing without Him. It was not * possible for Them either to *aēt*, or to *exist* separately; and therefore it is, that the Work of Creation, is, in Scripture, attributed to Both. This is an easy and natural Account of the whole Thing; and besides very agreeable to Scripture. *My Father work-*

* Οὐκ ἡδύνατο μὴ δὲ αὐτῷ γενέσθαι τὰ δημιουργήματα καθάπερ γὰρ τὸ φῶς τὸ ἀπαυγασμὰν πᾶντα φωτίζει, καὶ ἑαυτοῦ ἀπαυγασμῶδες ἐκ αὐτοῦ φωτίζεται. ἔπειτα ὁ πατήρ, ὡς ἀπὸ χειρὸς, ἢ τὸ λόγῳ ἐργάσας τὰ πάντα, &c. Athan. Orat. 2. p. 498.

Comp. Cyril. Alex. Comm. in Joh. 1. 3. p. 45.

eth hitherto and I work, Joh. 5. 17. What Things soever He doth, these also doth the Son likewise, Joh. 5. 19.

2. Another Thing which recommends our Principles, is, their great Consistency with each other, and with the Principles of the *Catholick Church*, in this Article especially, from the very Beginning. When the *Arians* first broach'd their *Herefy*, They had some plausible Things to urge, particularly in respect of the *Generation* of the Son, which was their principal Topick, and which They most delighted to dwell upon. But then They took but a partial and superficial View of Things, and knew not how to work up a consistent Scheme. The Church had all along set forth God the Son as *Framer, Creator, Maker*, nay and *Sustainer* too, of all Things, in Subordination to the Father. The *Subordination* look'd well on the *Arian* side; but *Creator* and *Preserver*, were strange Attributes to be applied to a *Creature*. This alone was sufficient to show, that the *Catholick Church* had never gone upon *Arian* Principles; having so unanimously, and so expressly ascribed *creative* Powers to the Son of God; and not only so, but had supposed Him Inspector and Governour of the whole
Uni-

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Universe *, extending his Power and Presence through the whole Compass of Being. That the Fact was really thus, besides many other Evidences, one might reasonably infer from the Works of *Eusebius* alone; of whom I may venture to say, that He never would have ascribed more Power, Dignity, or Perfection to the Son of God, than the plain force of Scripture and *Catholic* Tradition obliged Him to. This Man, tho' a Favourer of the *Arians*, (of the *Men* at least, if not of their *Cause*) yet every where says many high and great Things of the Son's Creating and Governing the whole Universe, such as any Man of plain Sense must think can belong to no *Creature*, but to *God* only.

In his Oration, before the Emperor *Constantine*, He describes God the Son, under the most endearing and magnificent Characters imaginable. “ He is the omnipotent Lord and Governor of the whole
“ Universe, the Framer and Disposer of all
“ Things, who is above all, and through
“ all, and in all; pervading and permeating
“ all Things both above and below,

* Iren. p. 190. 315. Clem. Alex. p. 123. 273. 831.
Tertull. adv. Prax. c. 23. p. 514. Origen. Contr. Cels.
p. 63. 164. 239. in Johan. p. 122. 128. Novat. c. 14.

Earthly

“ Earthly and Heavenly, Visible and In-
 “ visible. It is He that formed and brought
 “ into Regularity the confused *Chaos*, made
 “ it habitable and pleasurable, adorned it
 “ with Trees, Plants, and Flowers, stored
 “ the Sea with Fishes, and the Land with
 “ Variery of Animals, supporting, pre-
 “ serving and sustaining Them all. It is
 “ He that gave the Sun its Light, and who
 “ directs the Courses of the Stars; who is
 “ superintendent every where, and steers
 “ the whole Universe. To Him the very
 “ Angels owe their Life, their Light, their
 “ Knowledge, or whatever Excellencies and
 “ Perfections they stand possess’d of. In
 “ a word, He is set forth as Operator and
 “ Manager, Director and Supervisor over
 “ all the Works of God, shedding his rich
 “ Blessings, and distributing his Bounties
 “ through the whole Creation. This is
Eusebius’s Account of God the Son, as it
 lies scatter’d through That Oration*: A great
 deal too much for any *Arian* to say, and
 more then can be tolerably accounted for,
 upon any other than *Catholick* Principles.
 I shall not here pass any positive Judgment
 upon *Eusebius*, about whom the learned
 World has been so much divided. I shall

* Vid. Euseb. de Laud. Constant. p. 501. 525. 526. 527.
 528. 529. 530. 531. &c.

only say, that if He was an *Arian* at the bottom, He was the most inconsistent one that ever was. He ought either to have been much more of an *Arian* than He appears to have been, or no *Arian* at all. He ascribed so much to God the Son, that He hardly left any Thing peculiar to the Father, but a kind of nominal Greatness and Majesty, as it were to be above and beyond the World. In short, He describes Him, as it were, sitting in his Throne of State, and looking on, and God the Son as acting and performing every Thing. *Athanasius's* Account of this Matter appears much more rational and consistent. For indeed it is by no means reconcileable with good Sense, and the Truth and Reason of Things, to allow so much to God the Son as *Eusebius* did, and not to allow Him every Thing which *Athanasius*, with other *Catholicks* at that Time, (as the *Catholick* Church had all along) ascribed to Him. It was a weak Thing to pretend to Honour the Son of God by Halves. A *Creature*, or no *Creature*, was the Question. The *Arians* innovated in making the Son a *Creature*, and yet were minded to keep up, in other respects, the same Honours and Acknowledgments which had been paid Him before. This was trifling
and

Serm. III. *proved from CREATION.* III

and inconsistent. The *Catholicks* were wiser Men. They preserved the same Honour and Respect which had been formerly paid to God the Son, but withal, carefully look'd after the Foundation of it; that so they might be able not only to do their Duty, but to give a Reason also for the doing it. This was acting with Thought and Judgment; in which they appear to have been as much superior to their Adversaries, all along, as in true Piety, Probity, and Sincerity. But,

3dly and lastly, I would observe to you, what I before hinted, that while we acknowledge the Son of God to be *Creator*, we acknowledge Him a *Son* also; the *second* only, not the *first* Person of the Trinity. The Father therefore is *primarily* Creator, as Father. He is first in Conception; whenever we speak of the divine Nature. And hence it is that He is said to create *by the Son*, and He is *eminently* and *emphatically* represented in the Creeds, as *Maker of Heaven and Earth*, the Son having another Title, more peculiar to Him, that of *Redeemer*. The *Nicene Creed* (as do many other antient Creeds) takes notice of the *Worlds* being *made by the Son*; but yet so that He did not make the
the

the Worlds *by the Father*, but the Father *by Him*. This is the constant Language of Antiquity, always keeping up some pre-eminence of *Order*, as proper to the *first* Person, along with the true essential Divinity of the other Two. This Distinction of *Order*, consistent with a *parity* of *Nature*, They learn'd from Scripture, and inviolably maintain'd. For thus They thought, that by referring all Things to one *Head* and *Fountain*, They should preserve the Unity, along with the Distinction; and consistently teach a *plurality* of Persons in *One Godhead*, as we do at this Day. There can be no such Thing as *Tritheism*, upon the Principles of the Antient Church, so long as a proper Sonship and Subordination is allowed: For therein consists the Relation, the Alliance, the strict Union of the Persons, while They are consider'd (as I may say) of the same Stock, and included in each other. But take away That Relation and Alliance, either by supposing three independent separate Principles, or by making two of the Persons *Creatures*, and consequently of a different Nature from the Other, and then immediately commences either *Tritheism*, strictly so called, or *Gentile Polytheism*: So that the *Catholic* Doctrine is the only security
against

Serm. III. *proved from CREATION.* 113

against a *plurality* of Gods; unless we take our last Refuge in *Sabellianism*, which is utterly repugnant to the whole Tenour of Scripture, and to the Doctrine of the Universal Church. *Now to God the Father, Son, and Holy-Ghost, three Persons and one God: Be all Honour and Glory, Power and Dominion, henceforth and for evermore. Amen.*

The SCRIPTURE-UNITY *not an*
UNITY of PERSON.

OR THE
DIVINE UNITY
STATED and CLEAR'D.

The fourth SERMON *preached*
Dec. 2. 1719.

MARK XII. 29.

Κύριος ὁ Θεὸς ἡμῶν Κύριος ἓς ἐστίν.
Hear, O Israel, the Lord our God is
one Lord.

MY design, in taking this Text, is to inquire into the *Scripture-Notion* of the *Divine Unity*: A Point very necessary to be Stated and Clear'd, in order to a Right Understanding of the Doctrine of the Trinity. I was once inclinable to defer the Treating of it some time longer; thinking it most suitable to the
Rules

Rules of strict Method 'to throw it off to the *last part* of what I intend upon this Subject. But I consider'd that while I am Asserting the Divinity of more Persons than one, the Thought will, in a manner, perpetually occur; how it can be consistent with the Scripture account of the Divine Unity: And many may be impatient to have That Point settled before we go farther. Upon this Consideration, I thought it advisable to post-pone this Matter no longer, chusing rather to break in upon the rules of strict Method, than to suffer a prejudice to lie upon the Minds of Any, which might so easily be remov'd. I shall therefore now fall directly to the Business of the Unity.

The Words which I have Chosen to Discourse on appear first in *Deuteronomy* (Chap. 6. v. 4.) from whence they are cited by our Blessed Lord, and thereby made a Doctrine of the Gospel, as before of the Law. *Hear, O Israel, the Lord our God is one Lord.* I think it proper, in the Entrance, to take notice, that the original Word, in the *Hebrew*, for *Lord*, is *Jehovah* (according to our now Customary way of reading and pronouncing it) and if we put *Jehovah*, instead of *Lord*, into the English Text, it will then run thus. *Jehovah*

vah, our God, is one Jehovah. The use which I intend of this, will appear presently.

There are three several Constructions of this one short sentence. The differences betwixt them may appear slight, but are really of Moment in this Controversy, as will be seen in the Sequel. The *Anti-Trinitarians*, of all Sorts, have here an Interest to serve in making the word *Jehovah* to be nothing more than the *proper name* of one Person only. It is for this Reason, chiefly, they contrive to change the obvious, natural order and construction of the words: For otherwise indeed, upon their *Hypothesis*, they would scarce be sense. Suppose it were said, *David, our King, is one David*; or *Abraham, our Father, is one Abraham*; what Sense would there be in it? And yet this sentence, *Jehovah our God is one Jehovah*, supposing *Jehovah* to be merely a *proper name*, will be just such another saying, and is too flat and insipid a Sense to be suffer'd to pass upon the Sacred Writings. This our Adversaries are sensible of, and therefore, to salve their *Hypothesis*, They make bold with the Order and Construction of the Words, two ways; which I shall here previously take notice of

and

and examine, and then proceed to lay down the third Construction, which is the only true one.

1. The First way is, to turn the Sentence thus. *Jehovah is our God, Jehovah only.* Here you see, in this Form, *Jehovah* may be a *proper name*, and the Words are good Sense too: and so, they think, Both Points are secur'd. But the Objection against it is, that the Words here in St. *Mark* (and indeed those in *Deuteronomy*) will not bear that Construction. For then the Words should have been thus: *Κύριός ἐστι ὁ Θεὸς ἡμῶν, Κύριος μόνος*, which is very different from what we find, and is quite another proposition.

2. A Second way of Construing the Words is thus: *Jehovah our God, even Jehovah, is one Person.* Here again, you'll observe that *Jehovah* may be understood as a *proper name*, which is thought a great Point gain'd; and a greater than That is intended by interpreting *one*, one Person. So there are thought to be two Ends serv'd at once. But it will be easy to defeat them Both; which we shall see presently, as soon as we come to assert and explain the true Construction of the Place. I shall here only

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examine a pretence which is * made from *Zechariah* 14. 9. in favor of this fanciful Interpretation. The verse runs thus, in our Translation: *And the Lord shall be King over all the Earth: In that day shall there be one Lord, and his name one.*

Here it is thought that the truer rendering of the latter part should be thus; *The Lord* (or *Jehovah*) *shall be one, and his name one.* That is, say They: The Lord shall be *one Person*. It is somewhat strange that they do not add likewise, that his name shall be *one Thing*, to answer to the other. It requires no great Acumen to perceive that the Attribute of *one* is applied to *Jehovah* in the same manner as it is to the *Name*; and so it is *ēs*, or *unus*, in the Masculine gender, when applied to *Lord*; *ē*, or *unum*, in the Neuter gender, when applied to *name*. And it is evident that the meaning only is, that as there shall not be many Names, but *one* Name acknowledged in that day over all the Earth; so there shall not be many Lords, but *one* Lord, or *one Jehovah*, *one* only received as such. This consideration alone is sufficient to confute the Surmise, as if the *Prophet* was here con-

* See Clarke Script. Doctr. p. 2. Ed. 2 Modest plea.
p. 133.

cern'd about *Unity of Person*, or intended any thing like it. He certainly meant no more than that the *Jehovah*, who has the sole right of Dominion over all, will then appear so in Fact, and be receiv'd, among his Subjects, as the only God and Lord, reigning without a Rival. He will be *one*, in opposition to any *different* Gods or Lords, and acknowledged as one Head, uniting all under Him. This is the Sense of the place, as is clear from the Context*. For the Text is not speaking of what God is in Himself, being in that respect always the same; but of what He should be in respect of his *Reception* in the World, when he should be generally acknowledged, and have no Rival set up in opposition to Him. The other Construction, which would force *Unity of Person* out of this Passage, take it which way we will, is scarce Sense. For is it thus? *Jehovah* will in that day become one Person, which He was not before? This is, at first sight, ridiculous. Or, is it that *Jehovah* will then be *acknowledg'd* to be *one Person*? This is almost as absurd as the other. For, probably, Those that did not receive the God of *Israel* as their God, yet might have thought Him to be *one Person*, all along. This

* Vid. etiam c. 13. v. 2.

was not the Point; but They were to acknowledge Him so *one*, as not to presume to set up any Rival Power against Him. The Prophet had something else at Heart than either Unity of *Substance*, or *Person*. *ἕξαι Κύριος εἷς*: *There shall be one Lord*, (as our Version rightly renders it) both for *Jew* and *Gentile*. The expression is much such another as *νόμος εἷς ἕξαι* (*Numb. 9. 14.*) *there shall be one Law, to him that is Home born, and to him that Sojourneth among you*: You shall not be under *different* Rules or Laws, but one and the same shall be for all. In like manner, the Prophet predicts that *Jew* and *Gentile* shall not have *different* Gods or Lords, but one and the same God and Lord shall rule over Both. Having shown then that the second Interpretation is as groundless as the first,

3. I proceed to lay down the Third, which is the true one. *The Lord our God is the sole Lord, or the only God*: in opposition to *Gods many*, and *Lords many*, whether *Supreme* or *Inferior*. Thus the *Scribe*, to whom our Lord spake, and whom He commends as answering so far discreetly, understood it. *There is one God, and there is none other but He*. This shows that *Jehovah* was here Equivalent to *Θεός*, or *God*.
Some

Some of the antient Versions, instead of *one Lord*, render it, *one God*: As do also some of the * primitive Fathers; none of them (so far as I have observed) either considering *Jehovah* in this place, as a proper Name of one Person only, or ever bringing this Text to prove that God is but *one Person*. This They understood, and this only; that there is but one *God*, one *Lord*, and one *Jehovah*; not two *Gods*, two *Lords*, or two *Jehovahs*.

If it be ask'd, who, or what Person is intended by the *Lord our God*, in the Text, it seems most reasonable and natural to understand it of *God the Father*; not exclusive of, but abstracting from the Consideration of, the other Two Persons. The *Scribe*, perhaps, understood it in the *exclusive* Sense; exclusive of all other Persons. Our Lord commends Him as answering *discreetly*, in acknowledging One God; but intimates withal, that He was not yet come to Perfection; He wanted something farther, He *was not far from the Kingdom of God*. One thing that He wanted was to acknowledge the Son to be God and Lord, as

* Irenæus l. 5. c. 22. p. 319. Cyprian. de Orat. Domin. p. 151. 172. Ambros. de Fid. l. 1. c. 1. 2. p. 445. 448. Ed: Bened.

well as the Father: And it is pretty remarkable that Both the Evangelists, St. *Matthew* and St. *Mark*, after relating this Conference of our Saviour with the *Scribe*, immediately subjoin the History of our Saviour's putting a Question to the *Pharisees*, How the *Messiah* could be both *David's Son*, and *David's Lord*, quoting that Passage of *Psal. 110. 1. The Lord said unto my Lord, &c.* It is no improbable conjecture of a * *judicious* Father, that our blessed Saviour thereby intended to correct the *Jewish* Construction of *Deuteron. 6. 4.* and to intimate, as far as was proper at that time, that the Father is not εἰς Κύριος, *one Lord*, in such a Sense, as to exclude the Son, who is also Κύριος, or *Lord*, and tacitely included, as often as the Father is stiled the only *God*, or *Lord*. But it is now time to consider more distinctly and fully the Doctrine contain'd in the Text, which I shall endeavor thus.

1. By inquiring, under what *Salvo's*, and qualifying Considerations, we may reasonably understand the general Doctrine of

* Dominus Ipse præcipuum mandatum Legis in *Unius Domini* confessione & dilectione docens esse, non suo ad *Scribam*, sed *Prophetæ* Testimonio usus est, esse se *Dominum*. — Dominum *unum* ita ex lege docens, ut se quoque *Dominum*, *Propheta* Teste, confirmat, *Hilar. p. 1061.*

God

God the Father's being the *only true God*, or *Lord*.

2. By considering what we may justly infer from it, and what use we are to make of it.

I. I shall inquire, under what *Salvo's*, or qualifying Considerations, we may reasonably understand the general Doctrine of God the Father's being the *only true God*, or *Lord*.

The Texts seem, at first View, to exclude all other Persons whatever, from being *divine* in the same Sense; and also from having any Right or Title to *religious* Worship, or any Degree of it. The Texts run in the *personal* Character; *I am the Lord thy God*: and generally * in the *singular* Number; *I*, not *We*; or *He*, not *They*. And then the practical Doctrine founded thereupon is to pay to that *Person*, not *supreme* Worship only, but *all* Worship; not our *highest* Religious Service, but our *whole* Religious Service; reserving no Part nor Degree of it to any other. If there-

* I say, generally, not always: because there are some Instances of plural Expressions. Gen. 1. 1, 26. — 3. 5, 22. — 11. 7. — 20. 13. — 35. 7. Deut. 4. 7. Eccl. 12. 1. Jos. 24. 19. Isa. 6. 8.

fore the Doctrine is to be interpreted up to the utmost rigour in Both its Parts, the *Father* only is God, in any strict or proper Sense ; and every part and degree of *religious* Service is to be paid to Him *solely*. But how can we be Christians if we say this? Or how is it possible to reconcile it with other plain Scriptures? There must be some Abatement, some favourable Allowance of Construction, in one part or other, to make Scripture consistent ; and the difficulty is to know where we are to settle this necessary Latitude of Interpretation, so as neither to do violence to the *Letter*, nor defeat the *intent* of the inspired Writers. There have been two ways thought on, to compromise this Matter. I shall mention That, first, which is the least likely to do us any Service, that I may come with the greater Advantage to the other, which will appear to be not only the best, but the only way of reconciling the Difficulty, after we have seen that the first will not bear.

1. The first way is to suppose that the Words, *Lord* and *God*, admit of a *higher* and a *lower* Sense ; so that the Texts which declare the Father the *one God*, are to be understood to mean, one only *supreme* God,

God, leaving Room for *inferior* and *subordinate* Gods besides Him: And so also Worship must be understood to be of two Kinds, *Sovereign* and *Inferior*; and that the *supreme* God claims only *Sovereign*, not *all* religious Worship to Himself.

But against this way of reconciling, there appear to be many insuperable Objections. It is not only against the *Letter*, but the very intent and design of the Sacred Writings. For not to mention, that Scripture nowhere tells us of *two true*, i. e. *two adorable*, Gods, or of two religious Worships *Sovereign* and *Inferior*; the very end and design of all the Texts, relating to the Unity, seems to have been to preclude *inferior* Gods, and Them especially; there being less danger of Men's running into the Notion of many *Supremes*. Besides the general drift and purport of those Texts, there are some particular Texts still more expresse and decisive. *There is no God before me*, says the one God, *neither shall there be any after me*: And yet every *inferior* God must be *after* the Supreme *.

* Quis ergo Hoc dicit, Pater an Filius? Si Filius, *ante me*, inquit, *non fuit alius Deus*: Si Pater, *post me*, inquit, *non erit*: Hic priorem, Ille posteriorem non habet. *Ambros. de Fid.*
l. 1. c. 8. p. 454.

Εἰ γὰρ Θεὸς μὲν ὁ ὕψος, πᾶν δὲ μετὰ τὴν οὐσίαν Θεὸς ἐκ τῆς,
The

The Gods that have not made the Heavens and the Earth, even They shall perish from the Earth, Jerem. 10. 11. And yet it is never to be supposed that any inferior God can be Creator, which is the distinguishing Character of the one supreme God: consequently every inferior God shall perish and come to nothing. * Besides, every inferior God must, of Course, be supposed a Creature of the great God: But St. Paul has expressly caution'd us against serving the Creature more than (or besides) the Creator, and against serving those that by Nature are no Gods. Farther than this, it is as clear as Words can make it, that the great God has claim'd to Himself all Sacrifice, without Distinction of Sovereign and Inferior, our whole religious Service, and whole Confidence †. To suppose the contrary, would have been to leave room for the greatest Confusion in Worship imaginable, and would not have been the way to root out, but to establish Idolatry. Add to this, that the Distinction of a twofold Sense in the Word God, will not help us out of the Difficulty: because

διόν ὅτι τὸ εἰς τὸν πατέρα, καὶ μὴ μετὰ τὸν πατέρα, τὸ ἵκον εἶναι
 ὁ λόγος μαρτύρεται. — Εἰ τις ἔν μετὰ τὸ Θεόν ἐστὶ, κρίσις
 τῷ π, καὶ ὁ Θεός, ἀλλ' ὁ ἐξουσίαν εὐρίσκειται. Greg. Nyss. Contr.
 Eunom. 4. p. 575.

* See Cudworth's Comment on this Text. p. 545.

† See my Vindication of Christ's Divinity, Qu. 16.

we have all the Reason in the World to believe that Another Person, besides the *Father*, is called *God*, in the same Sense, in the same Scriptures; and therefore this Solution of the Difficulty will not bear; but we must, of Course, look out for Another.

2. The other way then, is, to suppose that the *exclusive* Terms of *One*, *Only*, or the like, may admit of some Latitude of Construction; and that, so long as the full intent and meaning of the Declarations of the Unity is in this way answer'd, all is Safe and Secure. That this is the very Truth of the Case, I shall now proceed to show at large.

God the Father may be, and is, very reasonably and justly stiled the *one* or *only* God, without excluding every other Person; particularly, without excluding the *Son* from the one true *Godhead*. It is a Rule and Maxim, and may be proved by many Instances in sacred, and profane Writings, that *exclusive* Terms are not to be interpreted with the utmost Rigour, so as to leave no Room for *tacite* Exceptions, such as Reason and good Sense will easily supply. It may be sometimes needless or impertinent

pertinent to mention every Exception; and often wiser, or better, not to do it, but to leave them to the intelligent Reader.

Thus, for instance, it is said: *No one knoweth the Father but the Son, and no one knoweth the Son but the Father*, (*Matt. 11. 27.*) If we should here interpret the *exclusive* Terms with the utmost strictness, it must follow that the Father does not know Himself, nor the Son Himself. But no Man of common Sense can think so of Either; and therefore there was no occasion for any further guard or exception.

So again, it is said, that *the Things of God knoweth no one but the Spirit of God*. (*1 Cor. 2. 11.*) as before (*in Matt. 11. 27.*) *No one knoweth the Father but the Son*. Now, if we understand the *exclusive* Terms with the utmost strictness, it must follow from one passage, that the *Holy Ghost* knows more of the Father than the *Son* does; and from the other, that the *Son* knows more of the Father than the *Holy-Ghost* does; which are propositions directly repugnant. But the Truth is; here was no opposition intended to *Son*, or *Holy-Ghost*, in either place; but to *Creatures* only.

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In like manner it is said, in the *Revelations*, of the Son of God, that *He had a Name written that no one (eddis) knew but He Himself*; (Revel. 19. 12.) which, if the *exclusive* Term is to be strictly understood, makes the *Father* Himself ignorant of what was known to the *Son*.

St. Paul says, *I determined not to know any thing among you, save Jesus Christ and Him crucified*, 1 Cor. 2. 2. If this be rigorously interpreted up to the Letter, St. Paul must have been contented to be ignorant of God the *Father*, and of many the most important Articles of the Christian Religion. But it is obvious to common Sense, that such Expressions are to be qualified both from the Reason of the Thing, and from other Scriptures. These Instances are sufficient to show that *exclusive* Terms may, and in several Cases must, admit of a favourable Construction. Now to come to the Point in Hand. I shall first show directly and plainly, that God the Son was not intended to be excluded at all, by the Texts which proclaim the Father the *one God*; and, next, give some Reasons why there was no Occasion to make any particular Exception, or *Salvo*, on that Account; or why it was better not

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to do it. First, let us compare Texts with Texts.

Isa. 44. 24. we read thus. *I am the Lord that maketh all Things, that stretcheth forth the Heavens alone, and spreadeth abroad the Earth, by my self.* Now here, according to the Rigour of Construction, one should suppose the Father (if it is indeed to be understood of the *Father*) to have been *by Himself*, when He made the World; and that no other Person had any Hand in Creating, or was so much as with Him, when He did it. And yet certain it is from other Scriptures, as I have shown formerly, that God the Son was not only with Him, but assisted also in the Work of Creation. But it was needless for the Prophet to take any notice of the *Son's* concern in it, while He was only considering the *true God* in Opposition to *other Gods*; besides that the Time was not yet come for the distinct and clear Revelation of *God the Son*. So again, we find it said, probably in respect of the Father, *Thou only knowest the Hearts of all the Children of Men*, (1 Kings 8. 39.) and it is not said, *Thou only knowest originally*, or in the most *perfect* manner, but *Thou only knowest*, simply and absolutely. And yet evident

evident it is, from other Places of Scripture, that not the *Father* only, but the *Son* also must Then have known the Hearts of all the Children of Men *; and it may be certainly inferr'd from his being *Creator* of all Men from the Beginning.

• We read (Ps. 83. 18.) *Thou, whose Name alone is Jehovah*, supposed to be meant of God the Father. If the exclusive Term is There to be rigorously understood, no other Person but the Father has the Title or Name of *Jehovah*. And yet certain it is, from other Scriptures, that the *Son* is *Another* Person, and that the Name *Jehovah* is also his Name. But it was needless, or would have been foreign, to have inserted any particular Caution or Exception, while the *Psalmist* was considering only the true God, in Opposition to other Gods, or to the Gods of the Nations. God the Father (probably) says, (Isa. 43. 11.) *I, even I am the Lord, and besides me there is no Saviour*: And yet no Man of Sense that reads the Bible can believe that the intent was to exclude our *Blessed Saviour*, from being *properly* such, as well as the Father. It is said also, (Is. 2. 11, 17.) that *the Lord alone shall be exalted in that Day*. Sup-

* Joh. 2. 24. Joh. 16. 30. Acts 1. 24. Hebr. 4. 12.
Rev. 2. 3. K 2 pose

pose this be meant of God the *Father*; yet no one, who considers either the Context or Reason of the Thing, or other Scriptures, can imagine that this was design'd to exclude *God the Son*, from being *exalted*; or that it was intended in opposition to any Thing but *Idols* in particular, or *Creatures* in general. It would be easy to illustrate this Matter by more Examples of the like Nature: But these already given, are, I am perswaded, sufficient to show that, whether it be said that the *Father is the only God*, or whether it were said that the *Father only is God* (which Expression would be stronger) the exclusive Term *only* need not be supposed to affect the Son at all; but He may still be *tacitely* understood: And there was no necessity for any express Caution in the Case, the Reason of the thing sufficiently showing it afterwards. When therefore we read of the Father's being the *one God*, we are to understand it of the Father *singly*, not *exclusively*; of the *Father*, but in Conjunction still with the Son: not that we mean by the Term *Father*, both Father and Son, but we consider the Father singly, in such Cases, abstracting from the Consideration of God the Son, not excluding Him from partaking of the same Godhead. This then appears to be
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Matter of Fact, that God the Son is not excluded, but always *tacitely* understood in those Expressions of the *Unity*, which we meet with in Scripture. The same is true of any other Expressions of the like Nature, as if the Father be said to be the alone *Good*, the only *Wise*, the only *Potentate*, or only having *Immortality*; They are not intended in opposition to God the Son, or Holy-Ghost, (who being so nearly allied to, so much One with the Father, are *tacitely* to be understood as partaking of every Perfection which is ascribed to the Father) but in opposition to *Creatures*, or *other* Gods; in opposition to every Thing *extra Patrem*, every Thing not contain'd in Him, or not inseparably included with Him. This I observe, on Supposition that those Texts are meant of the *Father*: But perhaps the Word *God* in those places, is to be understood in the *indefinite* Sense, abstracting from the particular Consideration of *this* or *that* Person; in like manner as the Word *Man* often stands, not for any particular *Humane* Person, but the whole Species, or *Human* Nature. *Man* is frail, *Man* is mortal, or the like. I say, the Word *God*, may be thus understood; and since the Doctrine of the Trinity is demonstrable from other Scriptures, we

have great Reason to believe that this is the true and real meaning of the Word *God*, as often as the Context or other Circumstances do not confine it's Signification and Intent to one Person only. It remains now only to account for the manner of speaking: For it may be ask'd, why, when it is said, suppose, by the Father, *I am the Lord, and there is none else*, it may be ask'd why there might not have been added, *except my Son and Holy-Spirit*, or some other saving Clause of like Kind? To this it may be answer'd.

1. That it was needless.

2. That it might have been hurtful.

1. It was needless. None of those Declarations concerning the *Unity* of *God*, and the Worship due to *God* alone, were made at the Beginning, or before *Idolatry* was grown into Practice. Their Intent and Design was to be a remedy against it, and to root it out of the World. Those Declarations were then so understood, as it was intended They should be, in opposition to all *Other Gods*, all that were plainly *opposite* to, or *different* from the one *God* of *Israel*. Thus the End of them was fully answer'd; and there was no Oc-
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caſion explicirely to mention the Perſon of the *Son*, before the proper Time came to reveal his diſtinct Perſon and Character, fully and clearly to the World. After He was come, it was ſtill as needleſs to inſert any ſuch ſaving Clauſes; becauſe the revealing his Nature, and Character, and perſonal Perfections, was equivalent thereto, and were interpretatively ſo many qualifying Clauſes or Exceptions; The reaſon of the Thing ſhowing that He muſt be ſuppoſed, as included always, without any *ſpecial* Proviſo for it. Thus, for Inſtance, If the Father claims all Worſhip, Homage, and Adoration, to Himſelf, becauſe *Jehovah*, becauſe *Creator*, *Suſtainer*, and *Preſerver* of all Things; and if it appears afterwards, that the Son alſo is *Jehovah*, *Creator*, *Suſtainer*, and *Preſerver* of all Things, it is manifeſt that the Worſhip of the Son comes within the Reaſon, Intent, and Letter of the Law about *Worſhip*; and therefore it cannot, by any Man of Senſe, be ſuppoſed to exclude Him from it. There is no need of any *ſpecial Salvo* to include a Perſon, whom Parity of Reaſon ſhows to be included of Courſe. So if it is ſaid, that the Father is the only *God*, or *Lord*, without any expreſs Caution or *Salvo*, we might

be apt to think it somewhat strange to hear of any other Person who is *God* and *Lord* also: But when we find that this other Person is so nearly related, as a *Son* to a *Father*; that He and his Father *are one*; that He who has *seen* one, has therein *seen* the other also; that He is in the *Bosom* of the Father, and as intimate to Him as *Thought* to the *Mind*; That all Things which the Father hath, are the Son's, and that what Things soever the Father doth, Those also doth the Son likewise: When we find Them represented as *one Temple*, (Rev. 21. 22.) and as having but *one Throne*, (Rev. 22. 1.) and making *one Light*, (Rev. 21. 23.) and that He is in the Father, and the Father in Him: When we observe the same Titles, the same Operations, the same Attributes, the same Glory, &c. ascrib'd to Both in Holy-Scripture: When these and the like Considerations have been duly weigh'd, must it not look strangely impertinent to demand any Exception, or *special Salvo*, as often as the Father is stiled the *only God*? The Scriptures suppose Men to have the use of their Reason, and that therefore there was no need to make express mention of the Son, whenever the Father is declared to be the *only God*; Father and Son being so much *one*, that
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asserting it of Either, is implicitly asserting the same of Both *. And hence it may appear.

2. That particular Exceptions and Cautions in this Case, were not only needless, but might have been hurtful. Had the *first Commandment* run thus; Thou shalt have no other Gods besides me, *except my Son*, it had been plainly making the Son *Another* God †, which was not the intent of Scripture, nor suitable to the Truth and Reason of the Thing. The Union and Intimacy between Father and Son is such, that They are not *two Gods*, but *one God*. This was the *Idea* which Scripture was to insinuate along with the Distinction of Persons, and which it has every where carefully kept up. What may be thought an *Omission* in the Case, is really an *Advantage*; and the want of an Exception in respect of *God the Son*, or *Holy-Ghost*, is an Argument to us that their Unity is too strict and intimate to admit of it.

* Εἴ τις ἕνα λέγει Θεόν, ἀλλ' ἔτι δὲ καὶ τὸ ἴδιον γενήματος ἐνοεῶν ποτὶ τὸ πατέρα, οὐκ ἔστι κατὰ φύσιν ἐκ αὐτοῦ προχέομενος πνεῦμα, ὃ καὶ ἴσθι ἴδιον αὐτοῦ. ὥσπερ γὰρ ὃ εἶπεν ἄνθρωπον, πάντες τε καὶ πάντως ἀγαπημένηται καὶ τῷ ἐόντων οὐσιωδῶς αὐτοῦ, ἀπερὶφρονόμα μὴ ἄνθρωπον ἀποπλεῖν, ἐκ οὐόντων δὲ, κατὰ τὸν ἴσον, &c. Cyril. Alex. Contr. Julian. l. 8. p. 264.

† Atquin si nominasset illum, Separasset. ita dicens, Alius præter me non est, nisi Filius meus. Alium enim etiam Filium fecisset, quem de aliis excepisset. Tert. Prax. c. 18.

A late * Writer, upon these Words, in *Deuteronomy*, *I, even I, am He; and there is no God with me:* (Deut. 32. 39.) observes that it is not said, *except it be in the same Essence, but absolutely, there is no God.* He might have observed also, that it is not said, *except it be in Subordination to me, or, except such inferior Gods as are by my Appointment, but absolutely, there is no God.* To answer more directly; It is very true that Scripture has not mention'd any such Exception, because it would have been improper, not to say absurd, to do it. The design was to teach us that there is *no other* God, besides the God of *Israel*. Had He said there is no other God, *except it be in the same Essence*, it had been the same as to say, there is no other God, except *one*, who is not *another* God. But the Objector here supposes that two divine Persons, in the same Essence, are *two Gods*, which is supposing the Thing in Question. The contrary appears from this very Text. For let us admit that it was said, in the Person of the Father, *I, even I, am He; and there is no God with me:* it is certain that God the Son was Then *with Him*, and that He was *God* before the

* *Modest Plea*, &c. p. 133.

Foundation of the World, *Joh. I. I.* And yet there was *no God*, that is, no *other* God with Him, as appears from this Text: consequently the Son is not *another* God, but the same God; and therefore two divine Persons having the same Essence, (as we are able to prove those Two to have) are not two Gods, but one God.

I have hitherto been observing the Scripture-manner of speaking, in this Article of the *Unity*, and have shown how easy it is to account for it, upon *Catholick* Principles. I shall just take notice farther, that the primitive Writers of the Church follow the same Stile exactly. We shall frequently find Them giving the Title of *one*, or *only* God, to the *Father*, in such a manner, that if we look'd no farther, we might be apt to imagine that They thought of no other Person's being God but the *Father*. And yet perhaps, within a few Pages, or Lines, we shall meet with as full and strong Expressions of the *Divinity* of the Son, as any are, or can be; that He is *God*, *true God*, *God of the Jews*, and the like. These seeming Contrarieties they sometimes leave without any Guard or Explanation, presuming that no Christian, who had been but tolerably instructed, could mistake

mistake the meaning. At other Times, upon occasion, They are more particular and explicate, showing how reconcileable and perfectly consistent with each other, these Things are. They give us to understand that the *exclusive* Terms affect not the Son at all; that they are often meant in opposition to *Idols* only; that at the most they exclude only *other* Gods, and not the *Son*, who is the *same* and * not *another* God, nor indeed *another* Person in such a Sense as *separate divided* Persons are *other* Persons. They are *distinct* only, not *separate*; and therefore, in a qualified Sense, the Son is very *self* of the Father, as *Irenæus* expresses it, and as later Fathers, ἄλλος ἑαυτὸς, *alter Idem*, or, *alius Idem*, another Self, another Same; distinct and yet not different, one with the Father, and undivided from Him. From these and the like Hints and Illustrations, we easily understand what either the antient Creeds, or primitive Church - Writers mean by stiling

* Igitur unus Deus Pater, & *Alius* absque eo non est: quod ipse inferens, non Filium negat, sed *Alium Deum*. Cæterum *Alius* a Patre Filius non est. *Tert. Contr. Prax.* c. 18. p. 510.

Non ergo *Alius* erat qui cognoscebatur, & *Alius* qui dicebat *nemo cognoscit Patrem*, sed unus & Idem, omnia subiciente ei Patre, & ab omnibus accipiens Testimonium quoniam vere Homo, & vere Deus. *Iren.* p. 234. 235.

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the Father, the *one*, or *only* God *; a Title which they sometimes apply to the *Son* also, but seldom, and sparingly. The Reason is this: The Father is, as it were, the Top of Unity, the Head and Fountain of all: He is First in our Conception of God, and therefore whether we speak of the *Almighty* God, or the *Eternal* God, or the *All-knowing* God (and the Reason is the same for the *only* God, *Unity* being an Attribute of the Godhead like *Omnipotence*, *Eternity*, &c.) we primarily and principally mean the *Father*, tacitely including the other two Persons.

* It is worth observing, how little Stress the Antients laid upon the exclusive Terms.

Clemens Alex. calls the Son the only Judge, p. 99. and only God, p. 84.

Origen calls the Son the only Lord, Contr. Cels. p. 389.

Cyrill of Jerusalem calls Him the only King, p. 223.

Eusebius understands, Ps. 86. 10. God alone, &c. and Is. 44. 24. where it is said, that He stretcheth forth the Heavens ALONE, of God the Son.

Baruch 3. 35. This is our God, and there shall none other be accounted of in Comparison of Him, is by Cyprian (Test. l. 2. c. 6.) and by Lactantius (Epit. p. 116.) understood of God the Son: as it is also by the later Fathers in general.

Micah 7. 18. Who is a God like unto Thee, &c? is also by early Writers, understood of God the Son.

So also Isa. 44. 6. and Isa. 45. 14, 15. See my Defense, &c. p. 31, 32.

Now, had the Antients acknowledged any such Force of the exclusive Terms, as is insisted on by some Moderns, the Father Himself must have been thereby excluded from being Judge, Lord, King, or God.

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This is more decent, proper, and suitable than to have fix'd these Names, Titles, or Attributes principally upon either of the other two Persons, tacitely including the *Father*. The Nature of Language and Customary way of speaking required that They should be thus generally fix'd upon one of the Persons, and we are directed to which by the very Name of *Father*, denoting some kind of *Priority* of *Order*, such as we cannot perfectly understand; but a confuse, general Perception of it, is sufficient to all the purposes of Faith, or Worship. In strictness, the *one God* is the whole *Trinity*: But we must be content to speak as the Customary use of Language will bear. Our *Ideas* of Person are plainly taken from our Conceptions of *Humane* Persons, and from them transferr'd to other Subjects, tho' they do not strictly answer in every Circumstance. Properly speaking, *He*, and *Him*, are no more applicable to a *divine* Person, than *She*, or *Her*: but we have no *third* way of denoting a Person; and so of the two, we chuse the Best, and Custom familiarizes it to us. In like manner, when we would speak of *God*, we have but three ways of expressing our Thoughts, and none of them without some Inconvenience. To say, *It*, or *That*, meaning That Thing,

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or Substance, would sound low and flat; and it is the way of speaking which we have, in a manner, appropriated to *inanimate* or *irrational* Beings: To say *He*, or *Him*, ordinarily * carries in it the *Idea* of *one Person* only, and is therefore inconvenient on that account, as not taking in all that we apprehend of the one true God: To say, *They*, or *Them*, would appear as if the Persons were *divided* and *separate*, like other Persons, and might sound as if the three Persons were *three Gods*. Of those three Ways, the best and least Offensive is That which has been generally taken, as well in Scripture, as in Ecclesiastical Writings: which is to say, *He*,

* I say ordinarily, not constantly: And therefore the Argument drawn from the personal Characters, I, Thou, Thee, He, Him, applied to God, is very weak, and inconclusive against a plurality of Persons. We often find, in Scripture, the personal Characters of Thou, Thee, He, Him, applied to a whole Family, Tribe, or People collectively considered, (See Exod. 13. 5, 7, 9, 11, 13. Numb. 22. 5, 6. — 23. 9. Deut. 1. 21, 31. — 4. 9, 10. — 11. 15. — 18. 2. Josh. 17. 15. 1 Sam. 15. 3.) And, at other Times, we find some Things applied to the Head of a Family, which belong not strictly to Him alone, but to Him and his whole Seed, (See Gen. 12. 2, 3. — 13. 17. — 18. 18. — 48. 19, 20, — 49. 4, 8, &c.) Why then may not the like Expressions be used of God the Father, the Head and Fountain of the other two divine Persons, which yet strictly are not to be understood of Him alone, but of Him considered with his Son and Holy-Spirit, who are infinitely more united to Him than any earthly Progeny is, or can be, to their Head?

This Argument is a Fortiori, and there is more than Parity of Reason to be pleaded in favour of this manner of speaking, with Relation to the Persons of the undivided Trinity.

or *Him*, speaking of God, and meaning it of *one Person*, principally; yet not *excluding*, but *tacitely* comprehending the other Two, as partakers of the same Godhead. And since it was thus necessary to fix upon *one Person*, who should be *primarily* consider'd as God, it must of Course be the *Father*, who revealed his own *Person* first to the World, and was known under that Character before either the *Son* or *Holy-Ghost* were distinctly and fully revealed; who has still the Character of *Father*, as Head and Fountain of all, and is generally first in our Conception, when we speak of *God* absolutely, without particularly specifying any Person of the Godhead. Yet I must observe to you, that it is far from being certain that the *Father*, or any particular Person, is always meant, whenever the Word *God* is used absolutely in Scripture. For, as I before hinted, no good Reason can be given why the Word *God*, may not be used in a large indefinite Sense, not denoting any particular Person, just as the Word *Man* is often used in Scripture, not denoting any particular Man, but Man in general, or Man indefinitely. (*Gen.* 6. 37. — 8. 21. — 9. 6. *Deut.* 8. 3. 1 *Sam.* 16. 7. *Job* 4. 17. — 5. 7. *Psal.* 56. 11. — 78. 25. — 90. 3. — 118. 16. 8.

16. 8. *Hof.* 11. 9. *Matt.* 4. 4. *Luk.* 4. 4.
Luk. 18. 4. 1 *Thes.* 4. 8. 1 *Tim.* 2. 5. *Tit.* 3. 4.)

As the Word *Man* sometimes stands for the whole *Species*; sometimes indefinitely for any *individual* of the *Species*, without determining which; and sometimes for this or that particular *Man*: So, by way of Analogy, or imperfect Resemblance, the Word *God* may sometimes signify all the divine Persons; sometimes any Person of the Three indefinitely, without determining which; and sometimes one particular Person, either Father, Son, or Holy-Ghost. From what hath been said, I am willing to hope, we may now sufficiently understand, in what Sense, and under what Restrictions, the Father is set forth in Scripture or Antiquity, as the *One* or *Only* God. I proceed now.

II. To consider, what we may reasonably and fairly infer from the Scripture-Declarations of the *Unity*. Of this very briefly; that I may not trespass (as I fear I already have) too long upon your Patience.

1. We may certainly infer from Them, that They absolutely exclude all *Rival*, or *Anti-Gods*, set up in opposition to God the Father; consequently all
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Idols, and all the *Gods* of the *Heathen-Nations*.

2. We may farther infer, that They do as certainly exclude all such Gods as the *Marcionites*, or Others, pretended to be besides, or Superior to, the Creator and God of *Israel*.

3. We may also reasonably infer, that They exclude all Things, or Persons whatsoever, that are *separate* from, or *aliene* to; that are not necessarily included in, and comprehended with, God the Father: Briefly, They exclude all *other* Gods; Consequently, They exclude all *Creatures*: For since all *Creatures* are *posterior* in Time, and *different* in Nature, They are *adventitious*, and *extraneous*; They are not *necessarily* included in God the Father; He was without them, and may be again, if He pleases: If they are *Gods*, in any Sense, they are *other* Gods, not the *same* God with God the Father; and so stand excluded from having the Name or Title of *God*, in any *proper* or *religious* Sense; and from receiving any kind, part, or degree of our *religious* Homage, Worship, or Adoration. *Socinians* and *Arians* have split upon this Absurdity, supposing the Son
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to be a *Creature* only, and yet receiving Him as God, *Another God* besides the Father; which is *Polytheism* and *Gentilism*, condemn'd by Scripture, and all *Catholick* Antiquity: The *Arians*, Antient and Modern, have appear'd so sensible of it, that they never durst openly profess it; being reduced to this hard, and truly pitiable Case, to receive, in reality, into their *Creed*, what They are ashamed to express in *Terms* *.

They are used to insist much upon the Force of the *exclusive* Terms, when they have a mind to exclude the *Person* of the Son from being *one God* with the Father. But they intirely forget that the *exclusive* Terms have any force at all, when they imagine that they do not so much as exclude *Creatures* from being Gods, but leave

* Consequens est, inquam, ut aut non colatis Christum, aut non unum Deum colatis sed duos. Ad hoc Tu respondere conatus, multum quidem locutus es, asserens quod & Christum Deum colatis: Sed duos Deos a vobis coli, quamvis non negaveris, tamen non ausus es confiteri. Sensisti enim, duos Deos esse colendos, Christianas aures ferre non posse. O quam de proximo Te corrigeres, si timeres credere quod dicere timuisti! cum enim clamet Apostolus, corde creditur ad justitiam, ore confessio fiat ad Salutem: Si ad justitiam putes pertinere quod credis, cur Hoc ad Salutem etiam ore non confiteris? Si autem duos Deos colendos ad Salutem non pertinet confiteri, sine dubio nec ad justitiam pertinet credere. Vid. Augustin. Contr. Maxim. l. 1. p. 677, 678.

room for *other* Gods, for *two* Gods, or *three* Gods, and as many Objects of Worship. Thus they appear to *strain at a Gnat* while they can *swallow a Camel*; and use Arguments against the *Catholicks*, which recoil more strongly upon Themselves. They are forc'd, in their Turn *, to plead that the *exclusive* Terms are intended chiefly in opposition to *Idols* and *False-Gods*; and that they do not exclude *Christ* from being *true God*, and true Object of Worship: Which is unsaying all that they had before asserted, and is unravelling their own Argument, so far as concerns the bare necessary Force of the *exclusive* Terms. For if They do not exclude *Creatures*, (*Strangers* and *Aliens*, in comparison) from being *true Gods*, much less can They be supposed necessarily to exclude God's own Son, of the same Nature, and Duration, and Perfections with Himself (if the Thing be possible) from being *true God* with Him, and *one God* with Him. This then must be argued from other Topicks, and not from any supposed necessary Force of the *exclusive* Terms. To conclude, we may observe that Scripture, and Antiquity often tell us of God and God, but never of *two*

* See Clarke's Reply, p. 50. 69. Vid. & Crell. de uno Deo Patre, Sect. 1. c. 1.

Gods; Creator and Creator, but never two Creators; Saviour and Saviour, but never two Saviours; Lord and Lord, but never two Lords; Judge and Judge, but never two Judges; King and King, but never two Kings. These Things are easily accounted for upon *Catholick Principles*; Father and Son are *one Creator, one Saviour, one Lord, one Judge, one King, and one God*, because their Operations, Attributes, Powers and Perfections, (and consequently the Substance of Both) are One. *To Father, Son, and Holy-Ghost, all Honour and Glory be now and forever. Amen.*

CHRIST'S DIVINITY *proved from his*
Coequality with the FATHER.

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EQUALITY of CHRIST
 WITH THE
 FATHER.

The fifth SERMON preached
Jan. 6. 17 $\frac{1}{2}$.

PHIL. II. 5, 6, 7, 8, 9, 10, 11.

*Let this mind be in you, which was also
 in Christ Jesus: who being in the Form
 of God, thought it not Robbery to be
 equal with God; but made Himself of
 no Reputation, and took upon Him the
 Form of a Servant, and was made in
 the likeness of Men: And being found
 in fashion as a Man, He humbled
 Himself, and became obedient unto
 Death, even the Death of the Cross.
 Wherefore God also hath highly exalt-
 ed Him, and given Him a Name which
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is above every Name, that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

THERE have been great Disputes between the *Catholicks* and *Arians*, about this Passage: Both sides claiming it as their own, and as directly favouring their respective Principles. They have Neither of Them been content to be on the *Defensive* only, in respect of This, as in several other Texts; but, interpreting the Words differently, and taking them under contrary Views, They urge them against each other, and appeal to them as *decisive* Both ways, according to their respective Tenets and Perswasions. My design is to inquire carefully into the meaning of so remarkable a Passage, and to fix it, where it ought to lie, on the *Catholick* side. It will be proper to take along with us the Scope and Intent of the Apostle in it, as a sure Mark to direct us to the true and genuine Sense of it. The two Verses immediately preceding those of the Text, run thus: *Let nothing be done through Strife and*

Vain-glory, but in lowliness of Mind let each esteem other better than Themselves. Look not every Man on his own Things, but every Man also on the Things of Others. Then follows; *Let this Mind be in you, which was also in Christ Jesus &c.* The Apostle proposes Christ as a perfect Pattern and Example of the Virtue, or Virtues which He had been recommending. And what were They? Humility, Modesty, Philanthropy, in opposition to Vain-glory, Ostentation, and Self-seeking. He exhorts the *Philippians* to good-Nature and Tenderness, to wave all little Niceties and Punctilio's of Ceremony, and to be willing to Sacrifice their Reputation or Honour, upon occasion, to the Glory of God, and the Good of Others. Thus far, by way of Preliminary. Now let us proceed to the Instance given, as a powerful Motive to incite them to put on that happy Temper of Mind. It is the Example of Christ Jesus: *Who being in the Form of God, thought it not Robbery to be equal with God: But made Himself of no Reputation, and took upon Him the Form of a Servant, and so on.* Here, every Word almost will require a minute and particular Discussion. We must therefore be content to advance slowly, that we may clear our way as we go,
and

and at length sum up the whole in a short Paraphrase, concluding with a few brief Observations upon it. And this is all the Order, or Method that I propose to observe, in my following Discourse.

I begin with the Words: *Who being in the Form of God*: εἰς μορφὴν Θεοῦ. We do not meet with this Phrase elsewhere in Scripture. But there are two Passages, one in the Epistle to the *Colossians*, the other in the Epistle to the *Hebrews*, which are near akin to it, and may help to direct us to the true Sense of it. Our blessed Lord is by our Apostle stiled the *Image of the invisible God*, (Coloss. i. 15.) There is not much difference between εἰκὼν and μορφὴ, betwixt *Image* and *Form*: and therefore probably the Apostle might intend the same thing by being *in the Form of God*, and being the *Image of the invisible God*. Now, as to the meaning of Christ's being the *Image of the invisible God*, it is well explain'd by the Words immediately following: πρῶτον πᾶσης κτίσεως: *Born* (or begotten) *before every Creature*, that is, as He was *Son of God* before the Creation of the World. Thus was He the *Image of God*, bearing his Figure and Resemblance, as truly, fully, and perfectly,

as

as a *Son of Man*, has all the Features, Lineaments, and Perfections belonging to the Nature of Man. And thus *Antiquity* * has constantly understood Christ to be the *Image of God*, as He is God's *Son*. In the Epistle to the *Hebrews*, Chapter the first, we find our blessed Lord described under the Character of *Son of God*, and *Heir of all Things*, by whom God made the *Worlds*, v. 2. And immediately after, He is said to be the ἀκλύγασμα, the *shining forth* of his Father's *Glory*, and the *express Image of his Person*, as we render it, or, as others think the more probable Construction, to be of his † *Substance*. This

* In effigie & Imagine, qua *Filius* Patris, vere Dei prædicatus est. *Tertull.* Contr. Marc. l. 5. c. 20. p. 486.

Εἰς τὴν εἰκὼν τοῦ Θεοῦ τὸ ἀόρατον, ἀόρατος εἰκὼν — τῆς ἀκαταπαύστου, & ἀφθίγτης ὑποστάσεως τοῦ πατρὸς εἰκὼν, ὁ χαρακτὴρ, λόγος, &c. *Origen* apud *Athan.* Tom. 1. p. 233.

Τῇ πατρικῇ ἰμῳείᾳ ἀκριβῶς πύφουσι σάξει ὁ ὅς τοῦ πατρὸς, τῇ κατὰ πάντα ὁμοιότητι αὐτοῦ ἐν φύσει δαμαζόμενος, & ἀπαραλλάκτος εἰκὼν τοῦ πατρὸς τοῦ γέναντος, καὶ τοῦ πρωτοτύπου ἱκτονίου χαρακτὴρ. *Alexand. Theod.* E. H. l. 1. c. 4. p. 15.

As to *Post-Nicene Writers*, see *Petavius*, who has collected their Testimonies, and who gives his Judgment of All in these Words.

Porro ex vi, & nativa Conditione productionis suæ Hoc Imaginem habere, ut Auctorem representet: adeoque Verbum εἰκόνα, & Imaginem ideo nominari, quoniam ita procedit a Patre, ut eum necessario exprimat, Antiqui omnes Theologi demonstrant; qui Imaginem dici Verbum Dei asserunt, quatenus a Patre gignitur. *Petav. de Trin.* l. 6. c. 5. p. 326.

† Vid. *Petav. de Trin.* l. 6, c. 6. per Totum.

Τῆς θείας φύσεως ἀπαύλασμα & χαρακτήρ. *Origen.* Contr. Cell. p. 342.

is a farther Confirmation that those Expressions of *Image*, or *Form* of God, relate to Christ's *Sonship* or *Filiation*, whereby He is, as it were, the exact Copy or Resemblance of God the Father, in respect of his divine Nature, being as truly *God of God*, in That Capacity, as He is *Man of Man*, in Another. Thus, as before said, the *Ante-Nicene* as well as *Post-Nicene* Writers understood the *Phrases* of Christ's being the *Image of God*, and express *Image of his Hypostasis*: And not only so, but the very Words of the Text, his being *in the Form of God*, were by Them * believed to signify his being *God*, or *God of God*, or *Son of God*;

Compare the parallel Expressions in the Apocryphal Book of Wisdom.

Ἀτμίς τῆς τοῦ Θεοῦ δυνάμεως ἀπαύρατος τῆς τοῦ παντοκράτορος δόξης ἰδιαιγής. Ἀπαύρασμα φωτὸς αἰδίου ἱερῆσαν ἀκκλησίαν τοῦ Θεοῦ σωτηρίας· ἐκὼν τῆς ἀγαθότητος αὐτοῦ, c. 7. v. 25, 26.

* *Æque non erit Deus Christus vere, si nec Homo vere fuit in effigie Hominis constitutus* — quod si in effigie & imagine, qua *Filius Patris*, vere Dei prædicatus est, etiam in effigie & imagine Hominis, qua *Filius Hominis*, vere Hominem inventum. *Tertul. Contr. Marc.* l. 5. c. 20. p. 486.

Ὁ μονογενὴς τοῦ Θεοῦ λόγος, Θεὸς ὑπάρχων ἐν Θεῷ, κενώσας ἑαυτὸν, &c. Hippolytus, Vol. 2. p. 29. Fabric. Ed.

Θεὸς μὲν κενώσας ἑαυτὸν ἀπὸ τοῦ ἑῶν ἵσαι Θεῷ. Conc. Antioch. Labb. Vol. 1. p. 848.

Ἦ δὲ μορφή τοῦ Θεοῦ, ἧ ὁ λόγος μετ' αὐτοῦ Θεός, καὶ ὡς Θεός. Dionys. Alex. Contr. Paul. Samosat. p. 853. Labb.

Quamvis esset in *Forma Dei*, non est rapinam arbitratus æqualem se Deo esse. Quamvis enim se ex Deo Patre Deum esse meminisset, nunquam &c. *Novat. de Trin.* c. 17.

Ipse a Patre exaltatus sit, quia se in Terris *Sermo* & *Virtus*,

All

All amounting to the same Thing. This Construction agrees also perfectly well with the Context, which no other does. For the Phrase of *μορφὴν δέχθαι λαβὼν*, *taking upon Him the Form of a Servant*, is plainly meant of his taking upon Him *Humane Nature*, becoming thereby a *Servant* of God in that Capacity. The Apostle Himself interprets the *Form of a Servant*, by the Words immediately following *ὡς ὁμοιωματι ἀνθρώπων γενόμενος*, that is, being *made in the likeness of Man*; which is the same with being *really* and *truly* Man: being in the *Form of Man*, as Son of Man, in like manner, as He was before said to have been in the *Form of God*, as Son of God. The * Antients have constantly interpreted the *Form of a Servant*, in the Sense which I have mention'd. *Humane Nature* was that *Form of a Servant*, which our Lord assumed, and He became a Servant, by becoming Man. The Construction then now given of the Words, *ὡς μορφῇ Θεῷ*, be-

& *Sapientia Dei Patris humiliavit.* Cypr. *de Unitat. Eccl.* p. 118. Ox.

The Sentiments of Post-Nicene Fathers are well known, and need not be mention'd.

* Herm. Pastor. Simil. 5. c. 2. Clem. Alexandr. p. 251. Origen. in Joh. p. 34. Hippolyt. Vol. 2. p. 2, 3, 29. Novat. c. 17. Euseb. in Psalm. p. 616. Hilar. in Psalm. p. 325. Ed. Bened. Athanas. Orat. 1. p. 447. Edit. Bened. Cyril. Hierosol. p. 322. Ed. Ox.

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ing agreeable to the Context, as well as to the literal Grammatical Signification of the Words; and being besides countenanc'd by parallel Places of Scripture, and received by the Antients in general, it is certainly preferable to any other; and we need not look out farther for a Meaning, when we have so great reason to believe that this is the true, and the only true one that can be assign'd. Yet I must not conceal from you, that there is another Interpretation, which has been taken up of late, and much contended for by some of the *Arian* Perswasion. I must observe to you, in the way of Preliminary, that all the Appearances of God, under the Old Testament, were supposed by the Antients to have been in, and by God the Son. It was He that called Himself God of *Abram*, *Isaac* and *Jacob*, and all along headed and conducted the People of the *Jews*. This Notion, so far, is just, and the Fact true, and it is of very good use against the *Socinians* especially; and, I may add, against the *Arians* also, when rightly understood. But some amongst us, mistaking this Matter, have been pleas'd to speak of those Appearances, or Transactions of the Son of God, as being little more than what any *Angel* or *Archangel* might have been capable of sustain-

sustaining. They call it *personating* God, acting *in his Name*, and speaking his Words. And thus they understand that our Lord was, before his Incarnation, *ἐν μορφῇ Θεοῦ*, *in the Form of God*, being God's *Legate, Vicegerent, or Representative*. But against this there lie these following Objections.

1. That this Construction of *ἐν μορφῇ Θεοῦ*, is perfectly *precarious*: They cannot name any antient *Catholick* Writer that ever so understood it; nor bring any parallel Text of Scripture to countenance it.

2. In the next place, the very Supposition it self of Christ's *personating* God, in any such low Sense, is a meer Fancy and Fiction, unsupported by Scripture or *Catholick* Antiquity. The primitive Writers who, speak of it, understood that our Blessed Lord did not barely *personate* God, but was Himself *really* God, and spoke in his *own* Name, as well as the *Father's*; being Himself, Lord, and God, &c. as Co-eternal and Co-essential Son of the Father*. So that this Interpretation of *Form of God*, so far as there is any thing of Truth in it, will at length resolve into the very same which I have before given.

* See my Defense &c. Qu. 2. p 34. &c.

3. Admit-

3. Admitting, (but not granting) that God the Son *personated* the Father in any such low Sense as is pretended, (Tho' our Adversaries cannot show, that He ever said, *I am God the Father*, as He might have said, upon their *Hypothesis*; which is worth observing) yet That cannot be the meaning of ἐν μορφῇ Θεῆ in the Text; for this plain Reason: Because St. *Paul* going about to magnify the great Condescension of God the Son, from the highest Pinnacle of Glory (if I may so speak) to the lowest Instance of Contempt and Ignominy, would certainly begin with the mention of what He was in his highest Capacity. Now his *personating* the Father is nothing so Honourable a Circumstance, as what St. *John* speaks of in the first Chapter of his Gospel, or what St. *Paul* himself has observed. (*Coloss. i. 15, 16.*) His being *God* from the Beginning, and *Maker of the World*, are of much higher Import than *personating* God, which any Angel might do, in such a low Sense as is here pretended. If then the *Apostle's* Argument did require that He should begin with the highest Instance of Perfection belonging to the Son, and if there be really a *higher* than is contain'd in this Circumstance of *personating* God (supposing it any thing more than a Fiction)

Fiction) it is a Demonstration that St. *Paul* did not intend εἰ μορφῇ Θεῷ, (*in the Form of God*) in any such low Sense, as would only lessen the Miracle of Christ's Condescension, and weaken the Force of The Apostle's Argument. So much for This. Having settled the meaning of the Phrase, εἰ μορφῇ Θεῷ, signifying as much as *God of God*, or essentially *Divine*; we may next proceed to the following Words: *Thought it not Robbery to be equal with God.*

The Phrase ἕχ ἀρπασμὸν ἡγήσατο, occurs not any where else in Scripture; nor, so far as I can find, in any profane Writer; (for there is a Difference between ἀρπασμα and ἀρπασμός*) So that all the Light we can have into it, must be from the Grammatical Meaning of the Word, and from Antient Versions, and from Ecclesiastical Writers, and the Context. Our Translators have rendred the Words *literally*, and indeed very justly. It will not however be amiss to inquire what may be fairly pleaded for their Interpretation. *Thought it not Robbery to be equal with God.* The Antientest Versions of the New Testament favour this rendring; the *Greek* and *Latin* Fathers, from the fourth Century

* Vid. Wootton Præfat. ad Clem. Rom. p. 187.

downwards, do as plainly countenance it. Nay * *Tertullian*, of the second or third Century, the oldest Writer that cites the Text, seems to have understood it in the same Sense. The words will, in strict *propriety*, bear it; And not only so, but more naturally and properly than any other. Let us then put the Sense together, and see how it will stand. “Who being Son of God, and therefore essentially God, *thought it not Robbery*, that is, knew that He did not wrongfully or unreasonably assume *to be equal with God*: But notwithstanding, was pleas’d to *make himself of no reputation* &c. The Apostle having before told us that the Son was really God (which I have shown to be the meaning of *being in the Form of God*) might very justly add, that he was *equal with God*; which is only explanatory of what he had said, and more Emphatically expressing the Dignity and Majesty of That Person, whose Condescension he was going to Illustrate. The Phrase, εἶναι ἴσα Θεῷ, admits of no construction so

* *Sermo enim Deus, qui in effigie Dei constitutus, non rapinam existimavit parari Deo. Tertull., p. 329.*

Deus erat Sermo—— Hic certe est qui in effigie Dei constitutus, non rapinam existimavit esse se æqualem Deo. *Ibid.* p. 504.

naturally, as this, *to be equal with God.*

* The force of it lies in the word *ἴσας*. For, whatever Instances may be brought of the use of the Word *ἴσα*, it can never be shown that *ἴσαι ἴσα* signifies any thing so naturally as to be *equal to*, or *equal with*. What confirms this construction, is, that the Antients † frequently infer the *Equality* of the Son with the Father, from his being the *Son of God*, or the *Image of God*; Either of which comes to the same Sense with St. Paul's *Form of God*. And why might not St. Paul make the same just Inference from the same Premises, since it flows so naturally from them, and was very pertinent to the Argument on which he was treating? The most considerable objection against it is from the particle *ἀλλὰ*, following after; which some think, should rather have been *ἀλλ' ὁμῶς*, or the like. But this piece of Criticism is easily

* See Pearson on the Creed, *Article 2.* p. 123.

† Et bene qui dixit ipsum immensum Patrem in Filio mensuratum: mensura enim Patris Filius, quoniam & capit eum. *Iren.* l. 4. c. 4. p. 231.

Ὁ Θεὸς λέγει. ὁ φανερότατος ὄντως Θεός, ὁ τῷ Δισπότῃ τῶν ἄλων ἐξισωθείς: ὅτι ἦν ἕως αὐτοῦ, καὶ ὁ λόγος ἦν ἐν τῷ Θεῷ. *Clem. Alex.* p. 86. Ed. Ox.

Ἰν', εἰκὼν αὐτὸς τυγχάνων τοῦ ἀοράτου Θεοῦ, καὶ ἐν τῷ μεγάλῳ σῶζῃ τὴν εἰκόνα τῷ πατρὶ· ἡ γὰρ οἶον τ' ἦν εἶναι σύμμετρον (ὡς οὕτως ὀνομάστω) ἡ καλὴν εἰκόνα τῷ ἀοράτῳ Θεῷ, μὴ καὶ τοῦ μεγάλου παριστῆσαν τὴν εἰκόνα. *Orig. Contr. Cels.* p. 323.

got

got over: It is frequent * for the Sacred Writers to have the Word ἀλλὰ instead of ἀλλ' ὅμως, signifying *howbeit*, or *nevertheless*: and so indeed our Translators should have render'd it here, agreeably to their rendring of the words preceding. I shall give two or three Instances out of St. Paul's own Writings. 1 Cor. 9. 12. *If others be partakers of this Power over you, are not we rather? Nevertheless* (ἀλλὰ in the Greek) *we have not used this Power.* So again: Rom. 5. 13, 14. *Sin is not imputed when there is no Law: Nevertheless* (ἀλλὰ again) *Death reign'd from Adam to Moses.* There is therefore no sufficient ground for laying aside this construction on account of the *particle*; which may, and often does signify the same as *nevertheless*, *howbeit*, *notwithstanding* &c. Thus far I have been pleading for That Sense of the Words which appears in our English version. The sum of the plea is: that it is *literal* and *grammatical*, agrees with the oldest Versions, is countenanc'd by *Tertullian* in the begin-

* Gen. 40. 15. 1 Chron. 30. 11. Esa. 49. 15. Matth. 24. 6. Mark 9. 13, 22. — 10. 43. — 13. 7, 20, 24. — 14. 29, 36. Luk. 16. 30. — 21. 9. Joh. 11. 11, 16. — 16. 7. Act. 7. 47. 2 Cor. 5. 16. — 7. 6. — 12. 16. Coloss. 2. 5. 2 Tim. 1. 12. 1 Pet. 3. 14. 1 Tim. 1. 16. Revel. 2. 4, 6.

ning of the third Century, and by the *Catholic* Fathers in general * after the *Nicene Council*, is very pertinent to the Apostle's Argument, and there's no objection of weight from the Context against it. If this construction be admitted, the Apostle's reasoning, so far, will run thus. " Who being essentially God, as Son of God, knew that
 " he was rightfully, and naturally *equal*
 " with God, and could not be said to usurp or arrogate in respect to what was
 " his *own*. Nevertheless he made himself
 " of no *reputation*, appearing and acting
 " much below his Dignity, taking upon
 " him Humane Nature, &c. It must be own'd that some of the *Ante-nicene* writers interpreted the Words differently. † *Origen*, understanding the whole passage, as it

* I may give one or two for a Specimen.

Quid est non rapinam arbitratus est esse se aequalem Deo? Non usurpavit æqualitatem Dei, sed erat in illa in qua natus erat, *August. Tract. in Joh. 17.*

Non quasi rapinam habebat æqualitatem cum Patre, quam in Substantia sui, tanquam Deus & Dominus possidebat. *Ambros. de Fid. l. 2. c. 8.*

Non alienum arbitratus est, esse quod natus est. *Aug. Contr. Max. p. 681.*

Manens enim in Forma Dei, non vi aliqua sibi ac Rapina, id quod erat, præsumendum existimavit, scilicet ut Deo esset æqualis. Erat enim in Dei Forma, nihilque ei ex ejus gloria deerat, in cujus Forma manebat; sed Formam servi sui per Humilitatem accepit, &c. *Hilar. in Psalm. p. 325. Ed. Bened.*

† *Origen. in Joh. p. 34. 413. He seems to be of the same Opinion in his Book against Celsus. See p. 167, 168, 172.*

seems

seems, of the Man *Christ Jesus*, (whose *Soul* he supposed to have *pre-existed*) interprets the Phrase, *ὃς ἀπαγγεῖλον ἠγάσαστο &c.* *did not assume, or covet to be honoured as God.* And this construction he was led into, from this consideration, That the *Λόγος*, or *Divine Nature* of *Christ* could not be capable of any proper *Exaltation*. *Novatian** understands the passage, of the *Λόγος*, or *Divine Nature*, and makes the Sense to be, that *Christ* did not pretend to an absolute Equality with *God the Father*, considering Himself as *second* only, or as *Son* of the Father. The Churches of *Lions* and *Vienne* (in a Letter recorded by † *Eusebius*) seem to understand it thus, That our Lord did not assume to Himself, as he justly might have done, to be honoured as *God*, but, waved his Privilege, and declined all ostentation of his Glory, for a pattern to, and for the good of others. The three interpretations now mention'd are different from each other, and all of them reconcilable with *Catholick* Principles. *Origen's*, tho' singular, is very safe, for one that would be only upon the *Defensive*, in respect of this Text, against the *Arians*. *Novatian's* may serve either way, because while he denies only such an

* *Novatian. de Trin. c. 17.*

† *Euseb. E. Hist. l. 5. c. 2.*

Equality as no Catholick contends for, He asserts the true *Equality of Nature* between Father and Son*. The third Interpretation is too loose and general to make any thing of, on either side: Only this is observable of them all, That They construe the words εἰς ἀρπαγμὸν ἤγησαντο &c. not as a part of the *preceding Character of Christ's greatness*, but as part of the *consequent Account of his Humiliation*, so far contrary to the Interpretation which I have before been pleading for. You may have observed from what has been already hinted, that taking the words *as a part of the consequent Account of Christ's Humiliation*, they are still capable of a very good meaning, and no way favourable, but contradictory to the

* Phœbadius of the fourth Century, a zealous Defender of the Catholick Doctrine against the Arians; yet scruples not to interpret this Text nearly in the same way with Novatian.

Hic Sermo, cum in Forma Dei esset, Sapientia & ratione, & Spiritus ratione, & Spiritus virtute constructus, Hoc est, totam vim Dei possidens, non se Deo Patri adæquavit, sed Formam servi accipiens humiliavit se usque ad mortem. Induerat enim quod servire, quod mori possit. Phœbad. Contr. Arian. Bibl. Patr. Tom. 4. p. 304.

Cyril also of Alexandria seems, in one place, to have understood the Words εἰς ἀρπαγμὸν ἤγησαντο, as part of the *consequent Account of Christ's Humiliation*.

Ὁ μὲν γὰρ τῶ ὅλων σωτὴρ καὶ Κύριος, καίτοι μὲν αὐτῷ τὸ ὁμορφῇ εἰς ἰσοτήν τῇ κατὰ πᾶν ὅπουν ἀνάσσει πρὸς τὸν πατέρα, καὶ πᾶς τῶ θεότητος ἐναερόμενος θάλασσης, οὐκ ἀρπαγμὸν ἤγησαντο τὸ εἶναι ἰσα θεῷ, ἀλλ' ἑαυτὸν &c. Cyril. Alex. Contr. Jul. l. 6. p. 125.

Arian.

Arian Hypothesis. For let the Sense of the Passage appear as follows.

“ Who being essentially God, (and consequently having a rightful claim to be Honoured equally with God) yet did not covet or desire to be so Honoured, did not insist upon his right, but for the greater Glory of God, and for the good of others, chose rather, (in the particular Instance of his Incarnation) to wave his pretensions, and, in appearance, to recede from them. This way of Paraphrasing the Words, takes off the Objection about the particle ἀλλὰ, and answers to That Sense of the Phrase, ἐχ ἄρπαγμὸν ἡγήσατο, which *Origen*, *Novatian*, and the Churches of *Lions* &c. took it in; and withal secures the main point which we insist on from this Text, namely, the *Equality*, the *essential* Equality of the Son to the Father. In fine, Either Sense of the Phrase, ἐχ ἄρπαγμὸν ἡγήσατο, will suit very well with *Catholick* principles; but it is the latter only that can be any way drawn to favor the *Arians*: which indeed is the true reason why they contend so much for it. As to the two Interpretations which I have given, the first, agreeing with our *English Version*, seems to me preferable. It has

been, in a manner, the standing Interpretation for 1300 Years. It has given indeed great uneasiness to the *Arians*; but they were never yet able, nor ever will be, to confute it. I pass on to the next words. *But made Himself of no reputation, and took upon him the Form of a Servant, and was made in the likeness of Men.* Which Words should have been turn'd thus; *Nevertheless he emptied Himself, taking the Form of a Servant, being made in the likeness of Men.* This rendring is not only more exact and conformable to the *Original*, but also more suitable to the rendring of the Words preceding. When our Lord is said to have *made Himself of no Reputation*, or to have *emptied Himself*, which signifies much the same, we are not to suppose that he *lost any thing which he had before; or that he ceased to be in the

* Εἰ δὲ καὶ σῶμα θνητὸν καὶ ψυχὴν ἀνθρωπίνην ἀναλαβὼν ὁ ἀθάνατος Θεὸς λόγος, δοκεῖ τὸ κέλευσεν ἀλλάττειν καὶ μεταπλάττειν μανιάνειν ὅτι ὁ λόγος, οὐδὲν μὲν πάχει ὡς πάχει τὸ σῶμα, ἢ ἡ ψυχὴ, συγκαταβαίνων δὲ &c. Origen. Contr. Cels. p. 170.

Non amittens quod erat, sed accipiens quod non erat. *Aust. in Joh. Tract. 17.*

Εσμίκερυν αὐτοῦ τὴν θεότητα. Euseb. l. 1. c. 13.

Nam etsi Apostolus semetipsum exinanisse dicit. Formam servi suscipiendo, non utique sic exinanitum accipimus ut aliud quam quod fuerat idem Spiritus fieret: Sed ut seposito interim Majestatis suæ Honore, Humanum Corpus indueret, quo suscepto, Salus Gentium fieret. Ut enim Sol cum nube

Form

Form of God, by taking on him the *Form of Man*. No: He had the same *essential* Glory, the same *real* dignity, which he ever had, but among Men concealed it; appeared not in Majesty and Glory like to God, but divested Himself of every dazzling appearance, and every outward mark of Majesty and Greatness, *condescending to appear, and act, and converse as a Man, like unto us in all things, Sin only excepted. In this Sense it is that our Lord *emptied* Himself. He came not with any pomp and ostentation of Greatness, he laid aside his Godlike Majesty, and disrobed Himself, as it were, of all outward Glories, becoming a Man, a miserable Man, and in that Nature, Suffering, Bleeding, and Dying for us.

tegitur, claritas ejus comprimitur, non cæcatur; & Lumen illud quod toto orbe diffusum claro Splendore cuncta perfundit, parvo admodum obstaculo nubis includitur, non aufertur: Sic & Homo ille quem Dominus Jesus Salvatorque noster, id est, Deus, Deique Filius induit, Deum tamen in illo non interceptit, sed abscondit. *Pseud-Ambros. de Fid. Orthodox* c. 8. p. 355. Ed. Bened.

* Τὸ σῆμα τὸ μέγαλωσύνης τοῦ Θεοῦ ὁ Κύριος ἡμῶν Χριστὸς Ἰησοῦς οὐκ ἦλθεν ἐν κόμπῳ ἀλαζονίας οὐδὲ ὑπερηφανίας, καὶ οὐ δύσμενος· ἀλλὰ ταπεινοφρονῶν, καθὼς τὸ πνεῦμα τὸ ἅγιον περὶ αὐτοῦ ἐλάλησεν. *Clem. Rom. Ep.* c. 16. p. 70.

Αὐτὸς μὲν γὰρ ἐν τῇ ἀφάρτῳ αὐτοῦ δόξῃ πρὸς ἡμᾶς ἐλθὼν ἠδύνατο· ἀλλ' ἡμῶς οὐδὲ πώποτε τὸ μέγεθος τῆς δόξης αὐτοῦ βαστάζειν ἠδυνάμεθα. *Iren. l. 4. c. 38. p. 284.*

Ὅστις ἐν ἀρχῇ πρὸς τὸ Θεὸν ὦν, διὰ τοὺς πολλοὺς αἰῶνας τῇ σαρκὶ καὶ γενομένοις ὅπρ' οὐκ ἐγένετο σαρεξ, ἵνα χωρηθῇ ὑπὸ τῆς μὴ δυναμένης αὐτὸν βλέπειν καθὼς λόγος ἦν, καὶ πρὸς Θεὸν ἦν, καὶ Θεὸς ἦν. *Orig. Contr. Cels. l. 6. p. 322.*

Where

Wherefore God hath also highly exalted Him. Here we must make a pause, and inquire diligently, what this *Exaltation* means. One that is *truly* Son of God, and, in a *proper* Sense, God, cannot be properly *exalted*: that is, cannot be preferr'd to any higher or better State than he ever enjoy'd, nor receive any improvement of, or accession to his essential Dignity, Glory, or Happiness. Hence it is, that as many of the Antients as have understood the Text of a *proper* Exaltation, have interpreted it of the *Human* only, and not the *Divine* Nature of Christ. This is true of the *Ante-nicene*, as well as *Post-nicene* Writers, which appears from *Origen* * and *Hippolytus* †: And I do not know of any direct Testimony to the contrary. So that here again the *Arians*, understanding it of a *proper* Exaltation to a better State, and of Christ consider'd in his *highest* Capacity, run counter to the Doctrine of the Antients before the *Nicene* Council, in a very material Article respecting this Controversy.

The Antients were certainly in the right, not to admit of any proper Exaltation, in

* Ὁ γὰρ λόγος ἐν ἀρχῇ πρὸς τὸν Θεόν, ὁ Θεὸς λόγος οὐκ ἐπέβητο πρὸς ὑπερψωθίνην. Orig. in Joh. p. 413. Huet.

† Ἰππολύτου λέγεται, καὶ ὡς οὐκ ἔχων, ἀλλὰ τὸ ἀνθρώπινον μωροῦν &c. Hippolyt. Fragm. Vol. 2. p. 29. Fabric.

the Sense before given, in respect of the *Divine Nature* of Christ. For, as * *Athanasius* and other Catholicks well argue in this case, How could He that was *with* God, and in the *Bosom* of the *Father*, be *exalted*, or become *higher* than he always was? How could the giver and dispenser of all *Graces*, receive any thing as a matter of *Grace* or *Favor*? How could he be Then said to have attain'd the privilege of being *adored*, who had long before been *adored* both by Men, and Angels? He who was God from the Beginning, who had Glory with the Father *before the World was*, who is Himself the *Lord of Glory*, and Creator and Preserver of all things, was infinitely too High, too Great, and too Divine, to receive any accession to his Dignity, any real increase either of Perfection or Glory. Thus far is very right; and therefore if a *proper* Exaltation, in that Sense, be intended, it can only be meant of Christ as *God-Man*, receiving those Honours and Titles, in his Human or Mediatorial Capacity, which he had always enjoy'd in another. And thus the † Antients, for the most part, have understood Christ's *Exaltation* to be

* Athanas. Op. Tom. 1. p. 445, &c.

† Εἰ δὲ ἐν ἑαυτῷ λέγεται, καὶ ἐν τῇ χαρίσματι τὸ ὡς πρὸς τὸ θεῖον δόξαται, εἰς ἐκεῖνο δηλονότι μετὰ σαρκὸς ἐπαύλαται, εἰς ἄλλο

no more than a kind of new *Investiture*, upon his new and late *Condescension*; and his having those Rights, Titles and Honours confirm'd to him as *God-Man*, which as *God* he never wanted. This, in the main, is true and right; and is a good Account, in part, of what was in Fact. But there is some reason to think that it is not precisely and accurately the meaning of this Text. For if the *Exaltation* be meant only of the *Humane* Nature, it is more natural to suppose that St. *Paul* would not here have spoken of the Condescension of the *Logos*, but would rather have told us only what the *Man* Christ Jesus had done, how humbly and how righteously Christ had demean'd himself, in that Capacity, and how God had rewarded his services. And thus it is that * *Hermas*,

ἡ καὶ διὰ τῶν. Cyril. Alex. Thesaur. p. 130.

Vid. etiam Greg. Nyss. Contr. Eunom. Orat. 5. p. 597. Athanas. aliosque.

* Adhibito itaque *Filio*, quem carum & Hæredem habebat, & amicis quos in consilio advocabat, indicat ea quæ *Servo suo* facienda mandasset, quæ præterea Ille fecisset. At illi protinus gratulati sunt *Servo illi*, quod tam plenum Testimonium Domini sui assecutus fuisset. Ait deinde illis: Ego quidem *Huic Servo* libertatem promisi, si custodisset mandatum meum quod dederam, & Custodivit illud, & præterea opus bonum adjecit in vineam, quod mihi quam plurimum placuit, Pro Hoc igitur opere quod fecit, volo cum *Filio meo* facere cohæredem; quoniam cum sensisset quod esset bonum, non omisit sed fecit illud. *Herm. Simil. 5. p. 104. Coelest.*

a very

a very early Writer of the first Century, represents this matter. * An antient Commentator, upon this Text, gives several reasons why the *Exaltation* here spoken of, is not, cannot be intended of the *Man* only, but of Christ in his *whole* Person.

- “ 1. Because if Christ be *God* as well as
 “ *Man*, then all the time from his Incar-
 “ nation, he must have had, along with
 “ his Humanity, all that pertains to
 “ God; and therefore could not afterwards
 “ properly *receive* what he had before.
 “ 2. Supposing that he wanted any thing,
 “ in respect of his Man-hood, yet why
 “ should the Father be said to give what
 “ he himself, as God, could easily supply?
 “ 3. The things mention’d as given to
 “ Christ, are too High and Great for the

* Quibusdam tamen videtur Homini donatum esse nomen: quod est super omne nomen quod nullo genere, nulla ratione convenit. Si enim Christus Dei Filius idem ipse & Homo est, non poterat Deus Homo factus, sed manens Deus, his egere quæ habebat: aut si secundum quod Homo erat, his egebat quæ Dei sunt, ipse sibi Dei Filius Deus dedisset quæ deerant ei juxta quod Homo erat. — Neque caro Hoc posset effici quod est Deus. Sed forte ut Adoptione Deus esset: & hic color est. Incipiet enim ex parte Deus verus esse Christus, & ex parte adoptivus, aut duo Dii: sed aliud Scriptura significat. Illi enim donatum significat, qui se exinanivit, qui Formam servi accepit, qui in similitudinem Hominis factus est Homo, qui patri obedivit. Si Homo Deo Patri obedivit, quid magnum est quod dixit Apostolus? Sed Hoc magnum dicit, quia cum æqualis esset obedivit. *Pseud-Ambros.* in loc. p. 255.

“ *Man*

“ Man to receive, unless the Humane Na-
 “ ture be supposed to be *Divine*, which is,
 “ absurd: or if it be supposed to have
 “ been made *God* by Adoption, then ei-
 “ ther Christ is God partly by Nature and
 “ partly by Adoption, or the two Natures
 “ are two Gods. 4thly, It appears from
 “ the Text, that the *Exaltation* belongs to
 “ the same Nature which *condescended* and
 “ emptied it self. And what Nature was
 “ that but the Divine Nature? Or what
 “ great matter would it have been for the
 “ Apostle to have told us that a *Man* did
 “ not pretend to be *equal* with God, or
 “ was obedient to God?

There is a great deal of weight in the
 reasonings of this Author, which made him
 at length * conclude that the Text does not
 speak of any *proper Exaltation*, or new
 accession to any thing, but of the more il-
 lustrious *manifestation* of him, for the
 solemn proclaiming him to be what he al-
 ways was. And this, indeed, I take to be true
 in part, tho’ not the full meaning of the
 Text before us. Tho’ the absolute *essential*
 dignity of our blessed Lord, was always
 the same, and in respect of which he was

* Hoc ergo natus accepit, ut post crucem manifestaretur
 quid a patre dum generaretur accepit.

ever *equal* with God, yet his *relative* Dignity towards us, founded in the obligations we have received from him, never so signally appeared as in That amazing and astonishing Instance of Condescension and Goodness, his becoming Man, and dying for us. We were hereby *bought with a Price*, becoming *Servants* to Christ, and Christ a *Lord* to us, in a peculiar Sense *, and under a *new* and *special* Title. Upon this Occasion, and on this Account, it pleased God, in the most solemn and pompous

* 1 Cor. 6. 20. — 7. 22, 23. 1 Pet. 1. 19.

Εἰς τοῦτο γὰρ Χρῆς καὶ ἀνέστη καὶ ἀνέστη καὶ ἀνέστη, ἵνα ἡμᾶς ἐκποιήσῃ καὶ ῥύσῃ ἡμᾶς. Rom. 14. 9.

Invisibilis visibilis factus, & incomprehensibilis factus comprehensibilis, & Impassibilis passibilis, & verbum Homo, universa in semetipsum recapitulans: uti sicut in super coelestibus & Spiritualibus, & invisibilibus princeps est Verbum Dei; sic in visibilibus, & corporalibus principatum habeat, in semetipsum principatum assumens, & apponens semetipsum caput Ecclesiæ, universa attrahat ad semetipsum apto in tempore. *Iren.* l. 3. c. 16. p. 206.

Accipiens omnium potestatem, quando Verbum caro factum est, ut quemadmodum in coelis principatum habuit verbum Dei, sic & in Terra haberet principatum. quoniam Homo iustus, qui peccatum non fecit, nec inventus est dolus in ore ejus; principatum autem habeat eorum quæ sunt Terra, Ipse primogenitus mortuorum factus: & ut viderent omnia, quemadmodum prædiximus, suum Regem, &c. *Iren.* lib. 4. c. 20. p. 253.

Per omnem venit ætatem, & Infantibus Infans factus, Sanctificans Infantes: in parvulis parvulus — in juvenibus juvenis, exemplum juvenibus fiens, & Sanctificans Domino. Sic & Senior in Senioribus, ut sit perfectus Magister in omnibus — deinde & usque ad mortem pervenit ut sit primo-

Man-

Manner to proclaim the high Dignity of God the Son, to reinforce his rightful claim of Homage, and to command Heaven and Earth, Angels and Men, to pay Him all Honour, Reverence, and Adoration suitable to the Dignity of so great, so good, so divine a Person as the Son of God. He had lately run through an unparallel'd Work of Mercy, had redeem'd Mankind and triumph'd over Death and Hell: Upon this, his *Divinity* is recognized, and his high Worth proclaimed. We may observe, how, under the Old Testament, it pleas'd God often to insist upon what great Things He had done (tho' many of them slight in Comparison to the Work of Redemption) in order to move the Persons concern'd, to receive Him as *God*. So He tells *Abram*, *I am the Lord that brought Thee out of Ur of the Chaldees*, Gen. 15. 7. And to the Children of *Israel*, He says: *I will take you to me for a People, and I will be to you a God: and ye shall know that*

genitus ex mortuis, ipse primatum tenens in omnibus, Princeps vitæ, prior omnium, præcedens omnes. Iren. p. 147, 148.

The Sense of all This is very distinctly express'd by Hippolytus:
 Ὁς ἐπερανίων, καὶ ἐπηγίων, καὶ καταχθονίων βασιλεὺς καὶ κριτὴς πάντων ἀποδίδεται. ἐπερανίων μὲν ὅτι λόγῳ ἔπαρτος πρὸ πάντων γεννημένος ἦν· ἐπηγίων δὲ, ὅτι Ἀνδρωπῶν ἐν Ἀνδρώποις ἐγενήθη, ἀναπλάσσει δὲ ἑαυτὴν τὴν Ἀδὰμ· καταχθονίων δὲ, ὅτι καὶ ἐν νεκροῖς καταλόγισθη — 2^α *ἰανὰντε ἃ θάνατον νικῶν.*
 Hippol. de Antichrist. c. 26. p. 15. Fabric.

I am

I am the Lord your God, which bringeth you out from under the Burdens of the Egyptians, Exod. 6. 7. and again, I am the Lord thy God, which have brought Thee out of the Land of Egypt, out of the House of Bondage. Thou shalt have no other Gods before me, Exod. 20. 2, 3.

Or when it pleased God to speak any thing higher, of what He had done, He reminded his People of his being their *Creator*, and *Redeemer*. *Thus saith the Lord that created Thee, O Jacob, and He that formed Thee, O Israel, fear not: for I have redeemed Thee, I have called Thee by my Name, Thou art mine, Isa. 43. 1.*

We see from hence, how even God the Father asserted his claim to the Homage and Adoration of his People, from the good and great Things He had done for them. Not that He was not *God* and *Lord* before, but because the Obligations laid upon them were apt to strike the more powerfully, and to bring the Consideration of their Duty towards him, close and home to their Hearts. To apply this to our present purpose; you may please to consider that after God the Son had shewn such amazing and astonishing Acts of Goodness towards mankind, then was it proper to celebrate his name to the utmost, to recognize

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nize

nize the Dignity and Majesty of his Person, and to recommend him to the World, as their God and Lord, with all imaginable advantage, with such endearing circumstances as could not but affect, ravish, and astonish every pious and ingenuous mind. And thus I understand the Words, *wherefore God also hath highly exalted him*. That is: on account of the great work of Redemption, so full of Love and Goodness, so astonishing and so endearing, God hath remarkably proclaimed his Dignity, and set forth his Glory; commanding all Men hereupon to acknowledge him their *God* and *Lord*; their *Lord* always, but now more especially, by a new and distinct claim, as their *Savior*, and *Deliverer*, and only *Redeemer* *. As to the Sense of the word *exalted*, nothing more frequent,

* God the Father had remain'd as glorious as now He is, although He had never created the World; for the Creation gave much, even all they had, to Things created, it gave nothing unto God, who was in Being infinite: yet if God had created nothing, the Attribute of Creator could have had no real Ground, it had been no real Attribute. In like manner, suppose the Son of God had never condescended to take our Nature upon Him, He had remain'd as glorious in his Nature and Person, as now He is; yet not glorified for, or by, this Title or Attribute of Incarnation. Or suppose He had not humbled Himself unto Death — He had remain'd as glorious in his Nature and Person, and in the Attribute of Incarnation, as now He is: but without these glorious Attributes of being our Lord and Redeemer, and of being the Fountain of Grace.

in Scripture, than such as I have here given. I shall mention only two or three examples, referring to a *Concordance* for the rest.

He is my God—and I will exalt him.
 Exod. 15. 2. *Exalted be the God of the Rock of my Salvation.* 2 Sam. 22. 47. *Let the God of my Salvation be Exalted.*
 Psal. 18. 46. *Be thou Exalted Lord in thy own Strength.* Psal. 21. 13. *Thou art my God and I will praise Thee, thou art my God and I will exalt Thee.* Pf. 118. 28. *The Lord alone shall be exalted in that day.* Isa. 2. 11, 17. These (besides many other Instances of like kind) are enough to justify this Interpretation of the word *exalted*.* Besides that I would have it observ'd that the word, in the Original, is not ὑψωσι,

and Salvation unto us. *All these are real Attributes, and suppose a real Ground or Foundation; and That was, his humbling Himself unto Death, even the Death of the Cross. Nor are these Attributes only real, but more glorious, both in respect of God the Father, who was pleased to give his only Son for us; and in respect of God the Son, who was pleased to pay our Ransom by his Humiliation, than the Attribute of Creation is. The Son of God then, not the Son of David only, hath been exalted since his Death, to be our Lord, by a new and real Title, by the Title of Redemption and Salvation.* Jackson on the Creed, Vol. 3. l. 2. c. 3. pag. 316. See also Bull. Prim. Trad. p. 39. 40.

* Ὁ Θεὸς αὐτὸν ὑπερύψωσε. καὶ ὁ Θεὸς γὰρ λέγει τῷ Θεῷ, μὲν Ἰησοῦ Χριστῷ ἀπὸ Δαβὶδ, Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ Θεός,

but ὑπερύψωσε*. The former, very probably, would have been used, had the Apostle intended only a proper local Exaltation of the Man Christ Jesus, to the Right hand of God. Farther; the immediate Words following confirm this Sense of the Word. For, How is Christ *exalted*? God *bath given him a Name which is above every Name*. That is, he has extolled and magnified his Name, above all Names. Thus was the Son of God *Exalted*, or *Glorified*, for the great Things he had done, and dignified (if I may so speak) with a very high and honourable Title (too big for any *Creature* to have merited, or for any thing less than Himself to wear) that of *Redeemer* and *Preserver* of Man, and *Lord* of the whole Universe. After the Apostle had taught us the great and supereminent Dignity of God the Son, it was very proper to add, *to the Glory of God the Father*, that we might not be so intirely taken up with admiring and reverencing the Excellency and Perfections of God the Son, as to forget

καὶ ἐπὶ πάντων τὴν γῆν ἡ δόξα σου. — Ἐδόξασεν αὐτὸν ὁ πατήρ· ἀλλὰ καὶ ὁ υἱὸς ἐδόξασε τὸν πατέρα, &c. Dionys. Ascript. Epist. Contr. Samosat. p. 881. Labb.

* Σὺ εἶ Κύριος ὁ ὑψίστος ἐπὶ πάντων τὴν γῆν, σφόδρα ὑπερυψώθης ὑπὲρ πάντας τοὺς Θεούς, Psal. 96. 9.

Αὐτὸ καὶ ὑπερυψῶ καὶ διέταξα τὸν βασιλεῖα τοῦ οὐρανοῦ, Dan. 4. 34.

that

that he is a *Son* still, referring all to God the *Father* *; whose *Glory* it is to have had always with him, and *rejoycing always before Him*, so great and so *Divine* a Son, equal to Himself, the express Image, the perfect Transcript and adequate Resemblance of his Person †. I may just observe to you the strict accuracy of the Apostle's expression *God the Father*: Not *God*, absolutely, nor *God, his Father*, as some affect to speak, but *God the Father*; intimating that the Son is God also, and therefore, for distinction sake, he adds, *the Father*, expressing it thus, to the *Glory of God the Father*.

I have at length run through the Text, explaining the particulars of it, in their order. I shall now subjoin a summary view of the whole, in a Paraphrase Conformable to the explication before given.

* *Æqualem ergo Patri credite Filium: sed tamen de Patre Filium, Patrem vero non de Filio. Origo apud Illum, aequalitas apud istum*——genuit autem Pater *æqualem* sibi, & totum quicquid est Filius, habet *de Patre*, quod autem Deus Pater est non habet *de Filio*. Itaque dicimus Patrem Deum *de Nullo*, Filium Deum *de Deo. Augustin. Serm. 140. Tom. 5. p. 681.*

† *Σέσωμιν γὰρ τὸν πατέρα, ἡμμερίζοντες αὐτοῦ τὸ ἅγιον, λόγον, καὶ σοφίαν, καὶ ἀληθειαν, καὶ δικαιοσύνην, καὶ πάντα, ἅπερ εἶπα μεμαρτύρηκαμεν τὸ ἅγιον τῷ Θεῷ, οὕτω δὲ καὶ τὸν γεννηθέντα ἀπὸ τοῦ πρώτου πατρὸς. Orig. Contr. Cels. p. 387.*

“ v. 3, 4. Be ye not *Vain-glorious*, or
“ *Selfish*, but be willing to stoop and con-
“ descend even beneath your Selves, in
“ some instances, for the Glory of God
“ and the Good of others.

“ v. 5. Let this mind be in you, which
“ was also in Christ Jesus:

“ v. 6. Who, tho’ Son of God, and, as
“ such, rightfully and really *equal* with God;

“ v. 7. Yet notwithstanding chose, in the
“ instance of his Incarnation, to *hide* his
“ *Majesty*, and to *veil* his *Glories*, under
“ the garb of *Humanity*; being content to
“ become a Man, and thereby a *Servant* to
“ God, tho’ by Nature a *Son*, and *Lord* of
“ *all*.

“ v. 8. And having taken upon Himself
“ the Nature and Condition of a Man, he
“ submitted yet farther, even to Death it
“ self; and that too in the most ignomi-
“ nious Circumstances, nailed to a Cross.

“ v. 9. This amazing and astonishing In-
“ stance of condescension, Love, and Good-
“ ness, God the Father Himself has most
“ remarkably approved; and has thereup-

“ on

“ on, more solemnly, and more illustriously
 “ proclaim’d the supereminent Dignity of
 “ *God the Son*, who had merited so high-
 “ ly of Men.

“ v. 10, 11. Commanding all Persons to
 “ Honour, Worship, and Adore Him, as
 “ *God and Lord*; and under the new and
 “ special Title of *Redeemer*, to the Glory
 “ of *God the Father*, whose *Son* he is;
 “ their Honour *inseparable*, and their
 “ Glory *one*.

This appears to be the most natural and obvious meaning of this celebrated passage, consonant to Scripture, and to the principles of the primitive and Catholick Church. I should now make some Reflections upon the whole, but have scarce room barely to hint them for your leisure thoughts to improve.

Let the *Socinians*, or *Arians* make as great a matter as they please of a *Man's*, or of a *Creature's* becoming a *Servant* to God; We shall think it a still greater and more marvellous Condescension, for One that was above every thing *Servile*, Himself *equal* to God, to Condescend as he did.

Let Them Magnify his Merits and Performances, done for his *own* Sake, to arrive at such an immense Glory above all *other* Creatures: We shall look upon them as more Noble, more Disinterested, and truly *Divine*, if done for *others* only, by One that was Himself too great to receive any recompense.

Let Them value it as an extraordinary piece of Condescension, that He did not lay claim to what He had no right to; We shall think it more pious and more decent to say, that He quitted his Right, and receded from his just pretensions.

Let Them honour Him as their *Lord*, made, as it were, but of yesterday; We shall honour Him as *Lord* and *God* from the Beginning; the *Creator* first, and now, at last, *Redeemer* of Man.

Let Them, lastly, look upon him as a *Servant* still, a *Servant* at least to God (as all *Creatures* are *) while We, with *Angels* and *Archangels*, with things in

* Εἰ τι γὰρ ἔστιν ἐν τοῖς οὐρανοῖς, ἢ ἀκτίς, ἢ φῶς, ἢ κρητήρ, ἢ πνεῦμα, ἢ ἄλλο τι, οὐκ ἔστιν ἐκ τῆς οὐσίας τοῦ Θεοῦ, ἀλλ' ἐκ τῆς οὐσίας τοῦ υἱοῦ τοῦ Θεοῦ, καὶ ἐκ τῆς οὐσίας τοῦ ἁγίου πνεύματος. Pseudo-Just. Exp. Fid.

Heaven,

Heaven, and things in Earth, and things under the Earth, believe and confess that Jesus Christ is no *Servant*, but Lord and God, to the Glory of God the Father. *To whom with the Holy-Ghost, all Honour, and Praise, Might, Majesty, Power, and Dominion, be ascribed now and for ever. Amen.*

DIVINE TITLES ascribed to CHRIST
in HOLY SCRIPTURE.

OR

CHRIST'S DIVINITY

PROVED FROM HIS

TITLES.

The sixth SERMON preached
Febr. 3. 17 $\frac{1}{2}$.

JOHN XVI. 15.

All Things that the Father hath, are mine; therefore said I, that He shall take of mine, and shall shew it unto you.

THESE are the Words of our Blessed Saviour, speaking of the *Spirit of Truth*, otherwise stiled the *Spirit of God**, and *Spirit of the living God*†, and *Spirit of the Father*‡, and *Spirit of*

* Matt. 3. 16. Rom. 8. 9, 14. — 15. 19. 1 Cor. 2. 10, 11, 14. — 3. 16. — 6. 11. Eph. 4. 30. 1 Pet. 4. 14.

† 2 Cor. 3. 3. ‡ Matt. 10. 20. Eph. 3. 14, 16.

the

the Lord^a; and sometimes the Spirit of Christ^b, and Spirit of Jesus^c, and Emphatically the Spirit^d, but, most commonly, the Holy Spirit, or Holy Ghost, who is the third Person of the ever Blessed and Adorable Trinity. Our Lord had intimated, in the verses foregoing, that this divine Person, the Spirit of Truth, should shortly come upon the Disciples, and guide them into all Truth; (v. 13.) For, says our Blessed Saviour, He shall not speak of Himself; that is, not of Himself alone, separate from, or independent of, every other Person^e, but whatsoever He shall hear, (that is, know, in an ineffable manner, by his intimate Union and Communion in all things with Father and Son) That shall He speak: and He will shew you Things to come. He shall Glorify me, for He shall receive of mine^f, and shall shew it unto you: v. 14. That is, whatever Influ-

^a Acts 5. 9. — 8. 39. 2 Cor. 3. 17. 18.

^b Rom. 8. 9. Gal. 4. 6. 1 Pet. 1. 11.

^c Acts 16. 7. See Mills upon this place. Phil. 1. 19.

^d Luk. 4. 14. Joh. 3. 8. — 7. 39. Acts 1. 4. — 8. 39. — 10. 19. Rom. 15. 30.

^e Non enim loquetur a semetipso. Hoc est, non sine me & sine meo & Patris Arbitrio: quia inseparabilis a mea & Patris est Voluntate; quia non ex se est, sed ex Patre & me est: Hoc enim ipsum quod subsistit & Loquitur, a Patre & Me Illi est. Didym. apud Hieron. Vol. 4. p. 514. Ed. Bened.

^f De meo sumet, inquit, sicut Ipse de Patris. Ita connexus Patris in Filio, & Filii in Paraclete. Tres efficit coherentes.

ences He shall shed, whatever Truths He shall reveal, whatever Miracles He shall perform, they will be all so many manifestations of my Glory, as coming from me, acting and speaking in, and by, the *Spirit of God*. Then follow the words of the Text. *All things that the Father hath, are mine; therefore said I, that He shall take of mine, and shall shew it unto you.*

As much as to say, think it not strange that I ascribe to my Self the Operations and Influences of the *Spirit of God*, or *Spirit of the Father*, with the *Glory* of them: For tho' these things do indeed of right belong to the *Father*, whose *Spirit* He is, yet this is very consistent with my claim; because *all that the Father hath is mine*: His Power is my Power, his Works my Works, his *Spirit* my *Spirit*; our perfections common, our nature equal, and our Glory one*. This is the most natural

alterum ex altero: Qui Tres *unum* sint, non *unus*; quomodo dictum est, *ego & Pater unum sumus*; ad Substantiæ unitatem, non ad Numeri Singularitatem. *Tertull. Contr. Prax. c. 25.*

Ὁ πατήρ δι' ἣς οὐκ ἔστιν ἄλλο πνεῦμα καὶ τὰ πάντα χαρίζεται· οὐκ ἄλλα πατὴρ χαρίσματα, ἔ' ἄλλα ἣς, ἔ' ἄλλα ἄλλο πνεῦμα. μία γὰρ ἡ οὐσιμία, μία ἡ δύναμις, μία ἡ πίστις. *Cyril. Hieros. Catech. 16. p. 236. Ox. Ed.*

* Licet a Patre procedat Spiritus veritatis, & det Illis Deus Spiritum Sanctum petentibus se: Tamen quia *omnia qua habet Pater mea sunt*, & Ipse Spiritus Patris meus est,

and

and obvious meaning of the Text, consonant to other Scriptures, and to *Catholick* Antiquity; as shall be shown in the Sequel. The Text might lead me to discourse on the *Divinity* of the *Holy-Ghost*, as well as of the *Son*: But having hitherto confined myself to the single point of *Christ's Divinity*, that I might the more fully and distinctly treat of it; I shall, for the same reason, do so still, and occasionally only touch upon the other, as it may fall in my way, or may be subservient to my main point. The Words, now under consideration, will afford two distinct Arguments of the *Divinity* of God the Son; one *particular* and *special*, the other more *General*.

1. The first, which I call *particular* and *special*, is contained in this, that the Operations, Gifts, and Graces of the *Spirit of God*, with the *Glory* of them, are ascribed to *Christ*.

2. The second, which I call *General*, lies in the *General* reason given as the Foundation of the former; that *all things that the Father hath*, our Saviour attributes to Himself, and challenges as his *own*. Of these in their order.

I. We are to observe, that the Operations, Gifts, and Graces of the *Spirit of God*, with the *Glory* of them, are ascribed to *Christ*; *He shall receive of mine, and shall shew it unto you.* He shall *Glorify* me: The *Glory* of whatsoever shall be *done*, or *taught* by the Holy Spirit, our Lord ascribes to Himself, as being (in conjunction with the Father) the Author and Fountain of it. The context indeed mentions only the Spirit's *Teaching*; But the reason is the same for whatever should be *done* by the Holy Spirit of God, who is also the *Spirit of Christ*: And therefore the Miraculous Works of the *Holy-Ghost* are expressly ascribed to *Christ*, by St. Peter. Acts 2. 33. *Being by the right hand of God exalted, and having received of the Father the promise of the Holy-Ghost, He hath shed forth this which ye now see and hear.* When therefore our Lord says, *He shall receive of mine, and shall shew it unto you*, it is but reasonable to understand it of every Operation, Gift, or Influence of the *Holy-Spirit*, (of whatever kind it were) shower'd down upon the Apostles. All were derived from Christ; to Him therefore (in conjunction with the *Father* and the *Holy-Ghost*) is the *Glory* of them to be ascribed, as is plain

plain from the Words, *He shall Glorify me*, v. 14.

Now, if the Holy Ghost Himself be a *Divine* Person, and One with God the Father, and *adored* together with Him, as the Catholick Church has all along taught*, and Scripture it self has sufficiently intimated; then we have here a clear and irresistible proof of the *Divinity* of Christ, who, as appears from this Text, is at least *equal* to, or, in some sense, *greater* than the *Holy-Ghost*†. But because the *Divinity* of the Holy-Ghost is what our Adversaries will no more admit than they will the other, and it would be here too great a digression for me to enter into the proof of it; I must be content to wave that point, and consider only whether, or how far, our Argument may be conceived to stand independent of it.

The Person of the *Holy-Ghost* is describ'd, in Scripture, as the immediate Author and

* Justin. Mart. Apol. 1. c. 16. Athenagoras, p. 40, 96. Irenæus, l. 4. c. 37. Clem. Alex. p. 1020. Ed. Ox. Tertullian, Contr. Prax. c. 9, 13, 25. Hippolytus, Contr. Noët. c. 12. Origen. apud Basil. de Sp. S. p. 219. in Joh. p. 124. Cyprian. Ep. ad Jubajan. p. 203.

† Si a Christo accepit quæ nuntiæ, major ergo jam Paracleta Christus est: quoniam nec Paracletus a Christo acciperet nisi minor Christo esset. Minor autem Christo Para-

Worker of Miracles^a; and even of these done by our Lord Himself^b; The Conductor of *Christ Jesus*, in his *Human* Capacity, during his State of Humiliation here upon Earth^c; The inspirer of the Prophets and Apostles^d; the Searcher of all Hearts, and the comforter of good Christians in difficulties^e. To *lie* to Him is the same thing as to *lie* unto God^f. *Blasphemy* against Him is unpardonable^g. To resist Him is the same thing as to resist God^h. He is in God, and knows the mind of God as perfectly as a Man knows his own mind; and that in respect of *all Things*, even the *deep Things* of Godⁱ. Men's Bodies are his *Temple*^k, and by being his *Temple*, are the *Temple* of God^l. He is join'd with God the Father and Son, in the solemn form of Baptism^m; in religious Oaths, and in Invocations for Grace and Peaceⁿ; in the same common

cletus Christum etiam Deum esse hoc ipso probat a quo accepit quæ nuntiat; ut *Testimonium Christi Divinitatis grande sit*, dum minor Christo Paracletus repertus, ab Illo sumit quæ cæteris tradit. *Novat, de Trin. c. 24.*

a Acts 2. 4, 45, 46. Rom. 15. 19. 1 Cor. 2. 4, 5. — 12. 4, 8, 11. — 14. 2. Hebr. 2. 4.

b Matt. 12. 18. Acts 10. 38.

c Matt. 4. 1. — 12. 18. Luk. 4. 1. Joh. 1. 32. — 3. 34. Act. 1. 2.

d See the Proofs in Clark's Script. Doctr. c. 3. Sect. 2.

e See Script. Doctr. c. 4. Sect. 3.

f Acts 5. 3, 4. g Matt. 12. 31, 32. h Acts 7. 51.

i 1 Cor. 2. 10, 11. k 1 Cor. 6. 19. l 1 Cor. 3. 16.

Ephes. 2. 21, 22. m Matt. 28. 19. n 2 Cor. 13. 14.

Rev. 1. 4, 5. Rom. 9. 1.

Opera-

Operations^a; in the same Authoritative Mission and Vocation of Persons into the Ministry^b; and He is join'd with the Father in the same common Mission, even of the *Son* Himself^c: In a word, He is *Lord*^d (or *Jehovah*) and *God*^e, and Lord of Hosts^f. This is a brief Summary of what the Scriptures have taught us of the Person, Character, and Offices of the *Holy-Ghost*. Exceptions may be made (tho' of no great weight) to some Particulars, which I have not here time to consider: The least that can be inferred from them, and what the *Arians* themselves will not scruple to admit, is, that the *Holy-Ghost* is a Person of very high Eminence, Dignity, and Majesty; much superior to any *Angel* or *Archangel*, or any other Person whatsoever, excepting only *God the Father*, and his Son *Christ Jesus*. Let it then be consider'd, that however great and glorious, however mighty and powerful, however wise and knowing, however venerable and adorable This Person is, and however intimate with, and united to, *God the Father*, whose Spirit He is; yet all that He is, and

a 1 Cor. 12. 5, 6, 7, &c. b Acts 13. 2. *Comp.* Hos.
2. 23. Acts 9. 15. c Is. 48. 16. d *Comp.* Exod. 34. 34.
with 2 Cor. 3. 17. e Acts 5. 3, 4. f *Comp.* Isa. 6. with
Acts 28. 25, 26.

all that He does, is to be referr'd to Christ, as the Author and Fountain of it. He claims the *Glory* of all, because All is his. Now if we consider the infinite distance there is between *God* and the very highest of his *Creatures*, and how arrogant it must appear in any *Creature* to make a claim of this Kind and Value, a claim upon God's own Spirit, a claim of *Glory* (tho', in strictness, *Glory* can be due to God alone) as having a hand in all his Works, and, as it were, assisting and influencing the very *Spirit of the Father*: I say, if we consider this, and at the same Time reflect that our Blessed Lord, (who was the most perfect Pattern of Humility, Meekness, and Modesty) has really made this claim, and has been thus *familiar* with Almighty God; what can we think less than This, that our Blessed Lord is infinitely Superior to all *Creatures*, and consequently is Himself really, truly, and essentially God, co-equal and co-eternal with God the Father *? Thus, and thus only, can his Claim be justified, and his Pretensions reconciled to the Scriptures, or to the Truth and Reason of Things: Which will appear farther, if we consider,

* Neque enim de *Creaturis* sumebat Spiritus Sanctus, qui Dei Spiritus est; ut ex his videatur accipere, quia ea omnia Dei sunt. *Hilar. de Trin.* l. 9. p. 1033.

II. Secondly, The *general* Reason, upon which our blessed Lord founds his *particular* Claim. *All Things that the Father hath are mine.* All Things; and therefore the very highest of all, namely, Those specified in that Chapter. And indeed it is but reasonable, and even necessary to suppose, that one who could justly ascribe so much to Himself, must be in all respects equal to the Father, excepting only (what the Text intimates in the very Name of *Father* *) that He is not another *Father*, but *Son* of the Father. This clearly accounts for his ascribing to Himself all the Influences, Gifts, and Graces of God's *Holy Spirit*, and the *Glory* of Them. For, if God the Son hath all Things that the Father hath, then hath He all the Attributes and Perfections belonging to the Father; the same Power, Rights, and Privi-

* Διὰ τῆς γὰρ ἀκρίβως εἰρηκῆς, ὅσα ἔχει ὁ πατήρ, ὡς καὶ ὡδὶ λέγων τὸν πατέρα, μὴ καὶ αὐτὸς πατήρ νομιεῖται· ὁ γὰρ εἰρηκῆς ἐγὼ εἰμι ὁ πατήρ, ἀλλ' ὅσα ἔχει ὁ πατήρ. Athanas. Op. Vol. 1. p. 107. Ed. Bened.

Procul hinc absint Dialecticorum Tendiculæ, & Sophismata a veritate pellantur: quæ Occasionem Impietatis ex pia prædicatione capientia, dicunt: Ergo & Pater est Filius, & Filius Pater. Si enim dixisset, *Omnia quacunque habet Deus, mea sunt*, haberet Impietas occasionem confingendi, & verisimile videretur Mendacium. Cum vero dixerit: *Omnia quæ habet Pater, mea sunt*, Patris nomine se Filium declaravit; *Paternitatem*, qui Filius erat, non usurpavit. *Didym. de Sp. S. Hieron. Tom. 4. p. 516. Ed. Bened.*

leges; the same Honour and Glory; and, in a word, the same *Nature, Substance, and Godhead*. Then, indeed, every *divine Work* is his Work; the *Spirit* of the Father is also his *Spirit*; the Operations of the *Holy-Ghost* must, of Course, be the Operations of Father and Son too; and the Glory of every thing must be referr'd to Both, as to one common Author and Fountain thereof. On these Principles, the Sense of the whole Passage is easy, expedite, and clear; and very Consonant to our Blessed Lord's account of Himself, in other places of this Gospel: Particularly, where He says; *what Things soever He (the Father) doth, these also doth the Son likewise*, Joh. 5. 19. *I and my Father are one*, Joh. 10. 30. *He that hath seen me, hath seen the Father* — *I am in the Father, and the Father in me*, Joh. 14. 9, 10. *Glorify me with thine own self; with the Glory which I had with Thee, before the World was*, Joh. 17. 5. *All mine are thine, and thine are mine, and I am glorified in Them*, Joh. 17. 10. These are very high and strong Expressions, confirming That Sense of the Text which I have given, and which prevailed in the Christian Church (as appears from *Tertulian* above cited) before the Council of Nice,

Nice, as well as * after. But my design is next to proceed to other Scriptures which expressly ascribe the same high Titles, Powers, and Perfections to the Son which They do to the Father; therein justifying, or rather more fully and particularly declaring what our Lord had but briefly intimated in the Words: *All Things that the Father hath are mine*. My method shall be.

1. To show that the *divine Titles* are ascrib'd to the Son, in Holy-Scripture. And,

2. That the *divine Attributes* are also applied to Him.

3. To sum up the Force of the Argument, and to obviate such *general* Objections as tend to weaken our Conclusion.

I. The *divine Titles* ascribed to the Son in Holy Scripture, are as follow; *God, God with us, Lord God, True God, Great God, Mighty God, God over all blessed for evermore, Jehovah, Almighty, Lord of Glory, King of Kings and Lord of*

* Athanasius, Vol. 1. p. 106. Hilarius de Trin. l. 9. p. 1004. Didymus, Interpr. Hieron. Op. Tom. 4. p. 516. Ambros. de Fid. l. 2. c. 4. p. 477. Ed. Bened. Cyril. Alex. Thef. l. 9. Augustin. Contr. Maxim. l. 2. p. 697. 706. Ed. Bened. Cyril. Hieros. Cath. 16. p. 236.

Lords, Alpha and Omega the First and the Last. Of these in their Order.

As to the Title of *God*, our Adversaries are pleased to allow, that *the Person of the Son is in the new Testament* (and the Old Testament should not have been entirely omitted) *sometimes* (and why is it not said frequently?) *stiled God**. But then we are told that it † is not *so much* (is it then at all?) *on account of his metaphysical Substance ---- as of his relative Attributes and divine Authority*, that He is *sometimes* stiled God. But this is more than our Adversaries know, or can give the least shadow of proof to countenance. The Son of God may be proved from Scripture to be *God*, in the strict and proper Sense, after the very same way, and by the same kind of Arguments that the Father Himself can be shown to be *God*, in the strict and proper Sense. What is said about *metaphysical Substance* (by which, it seems, is meant, *abstract metaphysical Substance* ‡) is trifling to the last degree. For, undoubtedly, the *Trinitarians* are not so destitute of common Sense and understanding, as to take

* See Clarke's Script. Doctr. Propos. 24. p. 263. 2d. Edit.

† Clarke's Script. Doctr. Prop. 25. p. 263.

‡ Clarke's Script. Doctr. p. 342. 2d. Ed.

the *Substance* of Father, or Son, to be an *abstract Idea*; which is all the Sense of an *abstract Substance*. They certainly mean a *Real, Living, Intelligent*, and infinitely *Perfect Substance*, existing *without*, necessarily existing. And when they say that the Son is *Substantially*, or *Essentially* God, They intend to prevent *Equivocations*, and to assert that the Son is not of a fading perishing Nature, as *Creatures* are; no *precarious* Being depending on the *Will* and *Choice* of another, but truly *divine* and *necessarily-existing*. If this be admitted, we have no farther occasion to speak a word of *Substance*; which, after all, is nothing more than another name for *Being*, or *Thing*: And it must appear very strange, and favouring too much of *Delicacy*, or *Cavilling*, that, if we are able to prove the Son to be *Eternal, Divine, Necessarily-existing*, &c. we may not be allowed, to say that his *Substance* is *Eternal, Divine*, &c. which is really neither more nor less than saying, that *He* is so. Attributes and Powers must have *something* to reside and inhere in, which *something* is what we call *Substance*, and considered with *divine* Attributes, *divine Substance*, or *God*. And this is what Scripture means in calling the Son *God*; as we are able to prove from the

same Topicks, and in the same way of reasoning, which Another might make use of to prove the One God (or the God of the *Jews*) to be the *Supreme, Eternal* and *Immutable* God, against any *Marcionite, Valentinian, Manichee*, or Other *Heretick* that should presume to deny it. Let those who object to us the use of *Metaphysicks*, try if they can come at the proof of the *Father's* being *Self-existent, underived, one Simple, uncompounded, undivided, intelligent Agent, &c.* without entring into *Metaphysicks*: And let them from thence learn to distinguish between *false* *Metaphysicks* and *true*; and not presume to condemn Both promiscuously. As to Consequences, be they *Metaphysical* or *Physical, Moral* or *Religious*, it matters not, provided they are but *just* and *true*: which is the only thing to be inquired into. We are told, that *the Scripture, when it mentions God absolutely, and by way of eminence, always means the Person of the Father**. But this is an Assertion not only void of proof, but impossible to be proved; and is besides contrary to all *Antiquity*; (as I have shown elsewhere†) and even to the sentiments of the Antient *Arians*; whom

* Clarke's *Script. Doctr. Prop. 11.*

† *Defense of some Queries, Q. 2.*

our Modern *Arians* would be thought to come up to at least, tho' they really fall short of them, as well in this, as in many other Instances. However, certain it is, that the Church of Christ, down from the very times of the Apostles, have been in nothing more unanimous than in stiling the Son, *God*: And what they meant by That name, as applied to the Son, is well known to the Learned, from their *Worship* of Him, and their utter Abhorrence of any *Inferior* Deities; from their arguing for the Son's Divinity consider'd as a *Son*, of the *same Nature* with his Father; from their Similitudes and Illustrations; from the *divine* Titles, Attributes, and Perfections which they ascribed to Him; and indeed from the whole Tenour of their Writings. This is a confirmation to us, that the Son, of God, in Scripture, is so stiled in the strict and proper Sense of *Uncreated, Eternal, and Necessarily-existing*.

Another *divine* Title given to God the Son, in Holy-Scripture, is *God-with-us*, or *Emmanuel**. *Matt.* 1. 23. A late writer † would insinuate that the word *God*, in

* Μεθ' ἡμῶν ὁ Θεός. *God, by way of Excellency, with the Article ὁ prefix'd.*

† Clarke's *Script. Doctr.* p. 71. 2d. Ed.

this place of St. *Matthew*, may be meant of the Father. But the Text is plain and full to the contrary. *Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his name (the Son's, not the Father's name) Emmanuel.* Christ therefore is *Emmanuel*, or God with us. The same Writer pretends that the name *Emmanuel* proves nothing more (in point of Argument) than even the names of places, *Jehovah Fireh, Jehovah-Shammah, Jehovah-Shalom, Jehovah-Nissi, &c.* But this *Socinian* surmise had been before sufficiently confuted by the learned and judicious Bp. *Pearson**; whose reasonings upon this Head should have been answer'd, instead of repeating a stale Objection. I shall only take notice that the early Writers of the Christian Church constantly understood that Christ was really God with us, conformable to his name *Emmanuel*; and interpreted this Text of St. *Matthew* as we do †. To proceed.

* *Pearson on the Creed*, Art. 2. p. 130.

† Diligenter igitur significavit Spiritus Sanctus per ea quæ dicta sunt generationem ejus quæ est ex Virgine, & Substantiam quoniam Deus (*Emmanuel* enim nomen Hoc significat) & manifestat quoniam Homo, &c. *Iren.* lib. 3. c. 21. p. 217. Ed. Bened. Vid. & p. 205. 212. 273.

Quod si *Emmanuel* nobiscum Deus est, Deus autem nobiscum Christus est, qui etiam in nobis est (quotquot enim Christum tincti estis, Christum induistis) tam proprius est

Another *Divine Title* given to God the Son, in Holy-Scripture, is That of *Lord God*, which answers to *Jehovah Elohim*, the incommunicable Name of the one true God. The first Text, of the New Testament, to our purpose is *Luk. i. 16. 17. many shall He (viz. John the Baptist) turn to the Lord their God, and he shall go before Him &c.* It is well observed by a late Writer*, that
 “ these Words (*the Lord their God*) are,
 “ in strictness of construction, immediately
 “ connected with the following Word,
 “ *Him*; which must necessarily be under-
 “ stood of *Christ*. Now, since there is no apparent necessity in the case, of receding from the *strictness of construction*, it is but reasonable to understand the words (*Lord their God*) of *Christ*. What confirms this construction, is, that the same *St. Luke*, in the third Chapter of his Gospel, speaks of *John the Baptist’s crying in the Wilderness, prepare ye the way of the Lord*: chap. 3. 4. which answers to what He had observed (*chap. i. 16, 17.*) of *John the Baptist’s going before Him*, that is,

Christus in Significatione nominis, quod est nobiscum Deus, quam in sono nominis, quod est Emmanuel. Tertul. Contr. Marc. l. 3. c. 12. p. 403. Vid. & Contr. Prax. c. 27. It. Novat. c. 12. Cyprian. Testim. l. 1. c. 6. p. 36. Euseb. Comment. in Isa. 7. 14. p. 381.

* Dr. Clarke’s *Script. Doctr.* p. 72. 2d. Ed.

Christ

Christ, Here called *Lord God*, as There the *Lord*: And this is farther confirm'd from *Malacbi* 3. 1. *Behold I send my Messenger, and he shall prepare the way before me, and the LORD whom ye seek, shall suddenly come to his Temple, even the Messenger of the covenant, &c.* And from verse the 76th of the first of *St. Luke*, where He, before whom *John the Baptist* was to go, is called the *Lord*. There is no reasonable doubt to be made, after the comparing these Passages together, but that the *Lord*, (Κύριος) in *St. Luke*, thrice, and in *Malacchi* once, is to be understood of the Person of *Christ*. Neither is this Construction of *St. Luke* strange or new, being countenanced by *Irenæus**, an early Father of the second Century. I pass on to other Texts, which stile the Son *Lord* and *God*. *St. Thomas's Confession* (*Joh. 20. 28.*) *My Lord and my God*, is pertinent to our purpose. The Application of This to *Christ* is so manifest of it self †, and besides, hardly now disputed, that I need not say more of it. *Isa. 40. 10, 11.* we read thus: *Behold, the Lord God will come with strong Hand, and his Arm shall*

* *Iren. l. 3. c. 10. p. 185.*

† If any one doubt of it, He may consult *Bishop Pearson on the Creed, Art. 2. p. 131.*

Serm. VI. *proved from his* TITLES. 205
rule for Him: Behold his reward is with Him, and his work before Him: He shall feed his Flock like a Shepherd, &c. This is to be understood of Christ, and his second Advent, to judge the World; as *Eusebius*^a well interprets it. The words, *His reward is with Him* (*Comp. Rev. 22. 12.*) and *He shall feed his Flock like a Shepherd* (*Comp. Joh. 10. 11.*) are sufficient Indications of the Person There intended. *Christ* therefore is *Lord God*, in the Scripture-style, as well as the *Father*. As to the Sentiments of the Antients, many Testimonies might be cited, where They call the Son *God and Lord*, or *Lord and God*: But it will be sufficient to observe their Application of several Texts of the Old Testament to God the Son. For Instance: Genesis 3. 8. *They heard the Voice of the Lord God walking in the Garden*^b. Gen. 28. 13. *I am the Lord God of Abraham thy Father*^c. Exod. 3. 14. *The Lord God of your Fathers*^d. Exod. 20. 2. *I am the Lord thy God*^e; and Hos. 1. 7. *I will save them by the Lord their God*^f. These,

a Euseb. in loc. p. 509.

b Theoph. Antioch. p. 129. Tertul. Contr. Prax. c. 16.

c Just. Mart. p. 218. Clem. Alex. Pæd. l. 1. c. 7. p. 131.

d Iren. l. 3. c. 6. l. 4. c. 5. 12. Just. Mart. Apol. 1. p. 123. Ox.

e Clem. Alex. Pæd. l. 1. c. 7. p. 131.

f Novat. Trin. c. 12.

with

with many other like Texts *, were understood by the Antients in general, long before the *Council of Nice*, of God the Son. From whence it is evident that the Style and Title of, *Lord God*, was thought to be very applicable to *God the Son*, and not peculiar or appropriate, in Holy Scripture, to *God the Father*.

True God is another *divine Title* belonging to the Son of God. *We are in Him, that is true, even in (or by) his Son Jesus Christ. This is the true God and eternal Life* †, 1 Joh. 5. 20. We have sufficient reason to believe that *God the Son* is here called *true God*, and *eternal Life*. It is on all Hands confess'd that *eternal Life*, in the style of *St. John* (See 1 Joh. 1. 2.) is an Epithet appropriate to the *Son*, and is to be understood of Him in this very Passage. And thus a late *Arian* Writer ‡ interprets the last words. “ This “ is the *true God*, even the *Father*; and “ this is the *way* that leads to Him, even “ *Jesus Christ*, who is the *Way*, the

* See *Defense of some Queries*, Q. 2. p. 29. &c.

† Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦν, καὶ διδωκεν ἡμῖν αἰώνιον ἵνα ζωήσωμεν τὸν ἀληθινὸν (Θεόν.) καὶ εἴπωμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ (ὁ) ζῶν αἰῶνι, 1 Joh. 5. 20.

‡ *Modest Plea*, &c. p. 264.

“ *Truth*

“ *Truth*, and the *Life*; understanding *eternal Life* as another Name for, or as appropriate to, the Person of *Jesus Christ*. But it is manifest that the Pronoun *This* (ὗτος) is the Subject of Both the predicates, *true God*, and *eternal Life*. To make good Construction of it the other way, the Sentence should have run: *This* (ὗτος) is the *true God*, and *That other* (ἐκεῖνος) is *eternal Life*. But the words are, *This* (Person, ὗτος) is the *true God* (ὁ ἀληθινὸς Θεός) and *eternal Life* (καὶ ἡ ζὼν αἰώνιος.) There is no other subject of the latter predicate besides the ὗτος, *This*, going before. If it be said that the particle ἡ may stand for αὐτή, and so the Sense be, *This is the way*, pointing as it were to *Jesus Christ* before mention’d; yet so the Construction is very harsh and unnatural: Besides that the particle ἡ is observed to have been wanting in the *Alexandrian*, and several other Manuscripts. Our Interpretation therefore agrees much better than the other, with the words following after ὗτος, *This*. And I must observe farther, that it agrees also better with the words going before it. *We are in Him that is true, even in (or even by) his Son Jesus Christ*. Then follows immediately ὗτος, *This*, This Person, immediately before mention’d, viz. *Jesus Christ*.

Christ. For, allowing that a *Pronoun* may sometimes refer to a remote *Antecedent*, yet is not so usual, nor so natural; neither should it be presumed to do so, without a manifest necessity. Having shown that the Context plainly favors our Construction, let us next examine the Pretences on the contrary side.

It is said *, that the *most* and *best* MSS read † ἀληθινὸν Θεόν, *the true God*, instead of † ἀληθινόν, *Him that is true*: and so the Words will run thus: *We know that the Son of God is come, and hath given us an understanding that we may know the true God, (viz. the Father) and we are in Him that is true (the true God before spoken of) in (that is, by) his Son Jesus Christ. This is the true God, and eternal Life.* But admitting this reading of the words, it is so far from confronting the Sense before given, that it rather confirms it. For then it comes to this; that we are in the *true God*, viz. the Father, by being in his Son, because That Son is the *true God*. This Construction is so far from being absurd or flat, that it is very expressive and significant; intimating that there is none so certain way of knowing

* Clarke's *Script. Doctr.* p. 51. 2d. Ed.

the *true God*, as by a Teacher who is Himself *true God*; nor any other way of being reconciled to *God*, but by being united with one who is *God*: That the Son of *God alone* can be able to unite us to the *true God*, and that because He Himself is *true God*; who by being Incarnate could join the *Divine* and *Humane* Natures, *God* and *Man*, in *One*. This kind of reasoning is very much insisted on by the Antient Fathers *; and upon this Account the *Divinity* of our blessed Lord was look'd upon by Them, as an Article of the utmost Importance to Salvation. Now we see from whence They borrowed their Notions, namely, from the Apostles, from St. *John*

* Ἀνακρινεῖ δὲ καὶ τοὺς Ἑβραῖους. Πῶς δύνανται σωθῆναι, εἰ μὴ ὁ Θεὸς ᾧ ὁ τὴν σωτηρίαν αὐτῶν ἐπὶ γῆς ἐργασάμενος; ἢ πῶς Ἀνδρῶν χωρησὶ εἰς Θεόν, εἰ μὴ ὁ Θεὸς ἐχωρήσῃ εἰς Ἀνθρώπων; Iren. p. 271.

Ἐδίδαξαν ἡμᾶς ὁ Κύριος, ὅτι Θεὸν εἰδέναι οὐδεὶς δύναται μὴ οὐχὶ Θεοῦ διδάσκειν (leg. διδάξαντι) τετέστιν, ἄνευ Θεοῦ μὴ γινώσκουσαν τὸν Θεόν. Ibid. p. 234.

Εἰ μὴ ὁ Θεὸς ἐδαρμάτω τὴν σωτηρίαν, ὅσα ἂν βεβήκως ἔχομεν αὐτήν. καὶ εἰ μὴ συνήσθη ὁ Ἀνθρώπος τῷ Θεῷ, ὅσα ἂν ἠδυνήθη μεταστῆναι τῆς ἀφθαρσίας, ἔδει γὰρ τὸ μεσίτῳ Θεοῦ πρὸς τὸν Ἀνθρώπον, ἅλφει δὲ ἰδίᾳ πρὸς ἑκατέρους οικειότητι, εἰς φιλίαν καὶ ὁμόνοίαν τοὺς ἀμφοτέρους συναγαγεῖν. Ibid. p. 211.

See Passages of like Import with this last Citation from Irenæus, in the Authors following.

Tertullian, Apol. c. 21. de Carn. Christi c. 5. de Resurr. c. 63. Contr. Prax. c. 28. Novatian c. 18. 19. Clemens Alex. p. 251. Origen Contr. Cels. p. 131. Hippolytus Vol. 1. pag. 45. Cyprian de Idol. Van. p. 15. Testimon. p. 37. Lactantius l. 4. c. 13. 25.

especially; who, as He began his Gospel with observing that the Father is *God*, and the Son *God* also; so He ended his Epistle, teaching us to believe in the Father, as the *true God*, and in the Son, as the *true God* too; which comes to the same with the other. Add to this, that St. *John*, very probably, in his *Epistle*, as well as *Gospel*, (which were not wrote long after one another) had a particular respect to the *Heresies* Then growing up, namely of *Cerintbus* and the *Ebionites*, * who, as They denied the *Divinity* of our Saviour, so also denied any *divine Sonship*, antecedent to the Birth of the Virgin. Hence it is that St. *John* so often inculcates, through this Epistle, the necessity of believing in the *Son*. *He that hath the Son, hath Life; and He that hath not the Son of God, hath not*

* Scriptit Evangelium, rogatus ab *Asia* Episcopis, adversus *Cerintbum*, aliosque Hæreticos, & maxime tunc *Ebionitarum* Dogma confurgens, qui asserunt, *Christum* ante *Mariam* non fuisse, unde & compulsus est *divinam* ejus *nativitatem* edicere. *Hieron. Catal. Script.* n. 9. p. 105.

Irenæus, before *Jerom*, testifies that St. *John's Gospel* was wrote particularly against the Error of *Cerintbus*. *Iren. l. 3. c. 11.*

The same *Irenæus* intimates that St. *John's Epistle* pointed at the same Heresy. *Vid. Iren. l. 3. c. 16. p. 206.* And *Tertulian* is still more particular in these Words.

In *Epistola*, eos maxime *Antichristos* vocat, qui *Christum* negarent in carne venisse, & qui non putarent *Jesum* esse *Filium Dei*: Illud *Marcion*, Hoc *Hebion* Vindicavit. *Tertull. Prescript. adv. Hæres. c. 33.*

Life,

Life, Ch. 5. v. 12. (See also v. 10, 11, 13. and Ch. 3. v. 23.) Now, what sort of *Son*, or *Son of God*, St. *John* must have meant, appears sufficiently from the first Chapter of his Gospel: He was the *only begotten* Logos, that was *with God*, and was *God*, and *by whom all Things were made*. Such a *Son of God* as This, the *Cerinthians* and *Ebionites* denied our Lord to be; believing Him to be a *meer Man*, that had no Existence before He became Man. Nothing therefore could be more directly level'd against those Heresies than this very Verse of St. *John's* Epistle, asserting at once Christ's *proper Sonship*, and his *true Divinity*; which indeed amount to one and the same Thing. These Considerations put together abundantly make good our Interpretation of this controverted Text. But the * Author of *Scripture-Doctrine* is pleased to censure our Construction, of this Passage of St. *John*, as *Modern*. Some *Moderns*, He says, *refer this to Christ*, but others, *with all the Antients*, *understand it of God the Father*. It may be thought somewhat Hard to have a Construction censured as *Modern*, which has undoubtedly prevailed in the Christian Church thirteen Cen-

* Clarke's *Script. Doctr.* p. 51. 2d. Ed.

turies upwards *, if not higher. The *Catholicks* of the fourth Century cited it in this Sense, without the least Scruple; and without any Intimation, so far as I can find, that it was ever otherwise understood. The *Arians* themselves, as seems very probable, admitted this Construction;† or certain it is that many of them allowed that the Son was Θεὸς ἀληθινός, *true God*, (I suppose in virtue of this Text, since They objected not against the *Title as unscriptural*) but they eluded the *Catholic* Sense of it ‡. The *Ante-Nicene* Fathers, probably, understood the Text, just as the *Post-Nicene* *Catholicks* did; only They had less occasion to cite it, having so many other Texts, both of the Old and New Testament, to produce in proof of the Son's being *God*; which was the same with Them as *true God*, the distinction between *God*, and *true God*, being hardly ever started before the *Arian* Controversy. It is a very singular way of speaking, which the Author of *Scripture-Doctrine* makes use of, when He says, *all the Antients* understood this

* Athanasius, p. 99. 283. 558. 684. 888. Basil. Contr. Eunom. l. 4. p. 106. Didym. in loc. Cyril Alex. Dial. 8. ad calc. Ambros. de Fid. l. 1. c. 17. p. 467. Hieron. Not. in Is. p. 65. August. Contr. Max. l. 2. p. 705. Sermon. 140. p. 681.

† See Ambrose Epist. Claf. 1. p. 791. Ed. Bened.

‡ Theodor. Eccl. Hist. l. 1. p. 28.

Text of God the Father. Who would not imagine from hence, that some *one*, at least, of the *Antients* might be produced, interpreting the Text as He pretends They did? yet certain it is, that He cannot produce one. The Fact is only this; That none of the Writers of the three first Centuries interpreted this Text at all: From whence this Author, I suppose, concludes (if we may judge of him from a Friend of his, without a Name *) that the Text, must, in *Course*, have been understood of the *Father*. This precarious, groundless Inference (without letting his Readers know that it is no more than an *Inference*) He puts upon us as undoubted Fact, in *Scripture-Doctrine*; which is greatly abusing his Readers.

The sum then of what hath been pleaded for our Interpretation of the Passage, is, that it is *literal*, and *grammatical*; agreeable to the *Context*, and to the Doctrine of St. *John*, in other Places; that it suits perfectly well with the *Analogy of Faith*, and the undoubted Principles of the *primitive* Church; that there is no one Instance of any contrary Interpretation of the Text, in all *Antiquity*, but all that there

* *Modest Plea*, &c. p. 261.

are, are fully and clearly for it; that the Objections against it are truly *Modern*, and, besides, of little or no weight in Themselves. Upon the whole, every reasonable Man may be left to judge whether This, or the other Interpretation ought to be preferr'd. To proceed.

Another *divine Title* given to the *Son*, in Holy Scripture, is *Great God*. * *Looking for that blessed Hope, and the glorious appearing of the great God and our Saviour* (or, our great God and Saviour) *Jesus Christ*, Tit. 2. 13. What we insist upon here, is, that the Titles of *Great God and Saviour* are, in this Passage, equally applied to *Christ*. Our Adversaries themselves cannot but confess that the Words will *grammatically* bear this Construction †: And we have good reason to believe, that, all things consider'd, They can fairly bear no other. 1. Because of the Omission of the Article τῷ, before σωτῆρος, which, in strict propriety of Language, should have been inserted, had the Apostle been speaking of two Persons; as the Article *generally* is (tho' not *always*) in such Cases where

* Προσδίδονται τῇ μακαρίᾳ ἐλπίδι, καὶ ἐμφάνει τῷ μεγάλῳ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ. Tit. 2. 13.

† Clarke's Script. Doctr. p. 77. 2d. Ed.

different

different Subjects are intended^a: And it is observable, that the Apostle goes on in speaking of *Christ* only, without a word of the *Father* (v. 14.) which makes it still the more probable that the *Article* τὸ would have been inserted, had He intended different Persons. 2. Because ἐπιφάνεια the *appearing* is always^b in the New Testament, ascribed to the Son alone, and never to the Father. For tho' it be said (*Matt.* 16. 27.) that *the Son of Man shall come or appear in the Glory of his Father*, yet it is no where in the New Testament said that the Father shall *appear*, but the *Son* only. If it be replied that it is not here said that the *great God*, or Father, shall *appear*, but his *Glory* only; I answer, that ἐπιφάνεια ὁ δόξης, does not necessarily signify the appearing of Glory, but may properly signify the *glorious Appearance*; as it is rightly render'd in our *English Version*^c. Against this Construction of the Text, it is objected^d that the Title of *great God* is, in the Old and New Testament, the Character

^a Vid. M. Martin. *Traité de la Relig.* part 3. p. 262, &c.

^b See 2 *Thef.* 2. 8. 1 *Tim.* 6. 14. 2 *Tim.* 1. 10. — 4. 1, 8.

^c See *Martin.* *Traité de la Relig.* Revel. part 3. c. 17. p. 271, &c.

^d *Clarke's Reply*, p. 86. *Modest Plea*, &c. p. 250. *Comp. True Script. Doctr.* p. 26. and *True Script. Doctrine* continued, p. 84. &c.

of the *Father*: which, if true, does not prove that it may not, in this place, be the Character of the *Son* too. But the Fact is very uncertain and may as easily be denied as asserted. As to the Texts of the *Old Testament*; since there is nothing to distinguish whether they are meant of God the Father, or Son, or Both, or of the whole Trinity, no certain Argument can be drawn from Them. The *God* of *Israel* is the *great God* There spoken of; and it is begging the Question to interpret the Passages of the *Father* only. As to the New Testament, there is but one single Text cited to this purpose; and it is *Rev.* 19. 17. where (if That be the true Reading) mention is made of the Supper of the *great God*; which the Objectors imagine to be spoken of the *Father*. But if it be consider'd that our blessed Saviour is stiled *King of Kings and Lord of Lords*, (v. 16.) but a very little before the Supper of the *great God* is mention'd; and that the *Apostle* goes on speaking of *Christ* (not God the Father) described as sitting *on the Horse* (v. 19. comp. v. 11.) and as *slaying* Those whose *Flesh* was to be given to the *Fowls* (v. 21.) that is, as *providing* That very *Supper*, which is called (v. 17.) *the Supper of the great God*, because of the *great God's providing*

viding or making it: I say, if we lay these Things together, we shall be inclined to think that this Text of the *Revelations*, instead of answering the purpose of the Objectors, is another Evidence of the *Son's* being stiled *great God*; and so helps to confirm our Interpretation of the Text in *Titus*, whereof we have been treating. We have seen then that there is no Objection of Weight to be made against our Interpretation.

In Confirmation of what hath been urged in favour of our Construction of the place, I may observe farther, that * *Basil*, *Gregory Nyssen*, *Epiphanius*, *Chrysostom*, and *Austin*, of the fourth and fifth Centuries interpret the Text as we do. And if we may judge of the *Arians* from *Maximin*, a celebrated Bishop amongst Them of the fifth Century, They also admitted the same Interpretation †; so uncontested a Thing was it at that Time. We have the less reason to wonder at it, because the *Ante-Nicene* Catholicks before, very probably, understood the Text in the same Sense.

* *Basil*. Contr. *Eunom.* l. 4. p. 107. *Greg. Nyss.* Contr. *Eun.* p. 265. *Epiphan.* Ancor. p. 74. *Chrysost.* Tom. I. Hom. 30. p. 341. Hom. in *Joh.* p. 36.

† *Vid.* *August.* Oper. Tom. 8. p. 656.

For we find ^a *Clemens* of *Alexandria*, of the second Century (and perhaps *Hippolytus*^b of the third) interpreting it in the same way: Nor is there any Instance, in all Antiquity, so far as appears, of any contrary, or different Interpretation. I shall only add, that the Title of *great God* was without scruple applied to God the Son by the *Antients*; as appears from express Testimonies^c, and as we may reasonably judge from *Eusebius*'s^d so applying it, had we no other Testimonies for it.

Mighty God is another *divine Title* given to God the Son in Holy Scripture. *His name shall be called Wonderful, Counsellor, The MIGHTY GOD &c.* *Is.* 9. 6. *El gibbor*, the same Title which is given to the one supreme God of *Israel* *Is.* 10. 21. Besides that the Hebrew word *El*, as *Jerom*

^a Clem. Alex. p. 7. Ed. Ox.

^b Hippolytus de *Antichristo*, c. 64. 67. p. 31, 33. Fabric. It may be doubted whether this Piece be genuine.

^c Clem. Alex. *Pædag.* l. 1. c. 5. p. 112. Testament. Patriarch Grab. *Spic.* Vol. 1. p. 156. Origen. *Contr. Cels.* l. 7. pag. 342.

Origen's meaning is exceeding clear, that to say that God the Word, (as such,) or Truth, or Life, &c. should die, is as much as to say, that the great God should die, or become a Servant. The Modest Pleader therefore (*Mod. Plea.* &c. p. 251.) mistakes this Passage.

^d Euseb. in *Psalms.* p. 629.

observes

observes*, is for the most part, the proper Title of the one true God. The SEVENTY, as the same *Jerom* remarks † in rendering *Is.* 9. 6. have took a very unusual freedom. For, thinking it strange and harsh to apply the name of *God*, and *Mighty &c.* to a Person just before called a *Child*, they chose rather to vary the Sense and to make a Comment, instead of a Translation, putting *μεγάλης βουλῆς Ἄγγελος*, *Angel of the great Counsel*, instead of those other higher Titles and Epithets. But, more probably, the Fault lay not in the LXX Interpreters, but in the *Jews*, who after Christ's Time, had corrupted some Copies of the LXX. Certain it is that *Ireneus* who was a profess'd admirer and follower of the Version of the LXX, (looking upon it as an *inspired* performance ‡) yet quotes not this Text of *Isaiab.* (*viz.* 9. 6.) according to the *Septuagint*, as it now is, or as it was, in some Copies at least, in the time of *St. Jerom*,

* *Deus* separatim, qui Hebraice *El* dicitur. Denique in consequentibus ubi legimus: *Tu es enim Deus & nesciebamus*. Et iterum: *Ego sum Deus, & non est alius praeter me*, & multa his similia, pro eo quod in Latino dicitur *Deus*, in Hebraice *El* scriptum est. *Hieron.* Comm. in *Is.* p. 85. Ed. Bened.

† Qua nominum majestate perterritos LXX reor non esse ausos de *puero* dicere quod aperte *Deus* appellandus sit, & cætera: Sed pro his sex nominibus posuisse quod in Hebraice non habetur *Magni Consilii Angelum &c.* *Hieron.* ibid. p. 86.

‡ Vid. *Iren.* l. 3. c. 21. p. 215.

Eusebius, and even *Iustin Martyr*^a; but according to what it should be, and as it lies in the Hebrew Text^b; citing it in proof of the *Divinity* of Christ. In like manner, *Clemens of Alexandria*, tho' equally an Admirer of the *Septuagint Version*^c, yet cites the same Text of *Isaiah*, much after the same Sense with *Irenæus*, and not according to the LXX^d; drawing an Argument from thence of the Greatness, Majesty, and essential *Divinity*, of the Son of God. It is the less to be wonder'd at, if afterwards we but seldom meet with this Text cited in proof of Christ's *Divinity*, since the *Septuagint*, which the primitive Fathers chiefly followed and quoted from, exhibited another Sense of the Passage. Yet we find it cited by *Athanasius*^e (if That piece be his) and the Elder *Cyril*^f, for that pur-

^a See Dial. p. 229. Ed. Jebb.

^b Vocatur nomen ejus admirabilis, consiliarius, Deus Fortis. Deus fortis est, & inerrabile habet genus. *Iren.* p. 273.

^c Vid. Clem. Alex. Strom. i. p. 410.

^d Θαυμασὸς σύμβουλος, Θεὸς δυνατὸς, πατὴρ αἰώνιος — ὃ ὃ μεγάλη Θεῷ. ὃ ὃ πλείους παιδῶν ἢ υἱὸς ἐν πατρὶ καὶ πατὴρ ἐν υἱῷ. Clem. Alex. Pæd. l. i. p. 112.

Θεὸν ἰσχυρόν, Θεὸν παισὶν κηρύττει. Dionys. Alex. Epist. Contr. Paul. Samos. p. 852. Labb.

^e Καλεῖται τὸ ὄνομα αὐτοῦ, μεγάλης βουλῆς Ἀγγελῶν, θυμωσὶς, σύμβουλος, Θεὸς ἰσχυρὸς, ἐκστασις, ἄρχων εἰρήνης, πατὴρ ὁ μέλλουσις αἰῶνος. Athan. de Incarn. Contr. Arian. c. 22. p. 889. Contr. Apost. Constit. l. 5. c. 16. Pseud-Ignat. ad Antioch. c. 3.

^f Καλεῖται τὸ ὄνομα αὐτοῦ μεγάλης βουλῆς τῆς ὁ πατρὸς Ἀγγέλῶν, θυμωσὶς σύμβουλος, Θεὸς ἰσχυρὸς, &c.

pose. And There the verse is cited according to the Hebrew Original; only taking in part of the LXX's Translation: From whence one might suspect that there had been two *Versions* of the same words, and Both, by degrees, taken in to the Text, and tack'd together. To what hath been said, I shall only add, that the *mighty God* spoken of *Psal. 50. 1.* has been generally believed by the primitive Fathers, to be God the Son^a. But There the words *mighty God*, are the rendring of *El Elohim*, and signify *God of Gods*; which however, in Sense, are at least tantamount to the other.

Another *Divine Title* ascribed to the Son, in Holy Scripture, is, *over all God blessed for ever* Rom. 9. 5. That this is said of *Christ*, not of God the *Father*, appears from the whole Context, and the very form^b of Expression. 'Ο ὢν naturally refers to the Person of *Christ* immediately before spoken of: And the *Antithesis*^c

Εἰ οὖν Θεὸς ἰσχυρὸς τῶτο τὸ παιδίον, καὶ αὐτοῦ δῆλον εἶρηκε
Δαβὶδ· Ὁφθίσε· ὁ Θεὸς ᾧ Θεῶν ἐν Σιών. *Psal. 83. 8.* Cyril.
Hierosol. p. 322. Ox.

a See Iren. l. 3. c. 6. p. 180. Cyprian. adv. Jud. l. 2. c. 18.
p. 48. & de Bon. Patient. p. 120. Euseb. in *Psal.* p. 209.

b *Comp.* 2 Cor. 11. 31.

c *Comp.* Rom. 1. 3, 4. See Grabe's *Not. in Bull. Def. F. N.*
Sect. 2. c. 3.

between

between what he is according to *the Flesh*, and what according to the *Spirit*, requires it. Thus all the *Antients*, ^a *Catholics* and *Hereticks*, constantly understood the Words, referring Them to *Christ*, as here called *over all God blessed for ever*. The Author of *Scripture-Doctrine* says, that *the word Θεός, God, is wanting in many MSS* ^b. But, I presume, Dr. *Pearson* and Dr. *Mills*, who Both declare all the Manuscripts have it^c, may be believed, till He produces his Vouchers, or explains his Meaning. The *Reading* of the place being fix'd and certain, and its Reference to *Christ* no less certain ^d, as well from the Context it self, as from the constant, uniform Sense of all Antiquity, we

^a See the Testimonies referr'd to in Dr. *Mills*. To which may be added Hippolytus, Contr. Noet. c. 6. p. 10. Ed. Fabric. Vol. 2.

^b Clarke's *Script. Doctr.* p. 75. 2d. Ed. Comp. Reply, p. 86. and Modest Plea, p. 142.

^c The pretense of Erasmus from the Fathers is vain; and as vain is That of Grotius from the Syriac Translation, which hath in it the Name of God, expressly, as well as all the Copies of the Original, and all the rest of the Translations. *Pearson* on the Creed, Art. 2. p. 133.

Non tantum Codd. omnino nulli omittunt Θεός, sed neque ipsa Syriaca Versio. Verbo dicam Lectionem hanc præferunt MSS omnes. *Mills in Locum*.

[†] Some have pretended to understand the Words *over all God blessed, &c.* of God the Father, whose pretences see confuted by Dr. *Grabe* in his Remarks on Mr. *Whiston's* Collection of Testimonies, p. 23, 24. &c.

may now proceed to consider the Force and Significancy of the Phrase, *over all God blessed for ever*. Our blessed Lord is not only here call'd *God*, but *God* with a very high Epithet, *over all*, ἐπὶ πάντων, the very same that is applied to the Father Himself, *Eph.* 4. 6. and is There render'd *above all*. Besides this, there is the Addition of εὐλογητός εἰς τοὺς αἰῶνας, *Blessed for ever*: which again is the very same that St. Paul applies to the eternal *Creator*, *Rom.* 1. 25. Add to this, that the Title of *Blessed*, as Bishop Pearson observes, *of it self elsewhere signifies the supreme God, and was always used by the Jews to express that one God of Israel* *. In answer to our Argument from this Text, it is said, that if *Christ be God over all*, yet it is manifest that *He is excepted, by Communication of whose divine Power and supreme Authority Christ is God over all* †. Without doubt, the *Father* is excepted out of the Number of those Things, *over which the Son is God*. No *Catholick* ever pretended otherwise. Those general Expressions *over all*, &c. leave Room for such *tacite* Exceptions as either other Scriptures or the reason of the thing shows, ought to be made. And this,

* Pearson on the Creed, Art. 2. p. 133.

† Clarke's Script. Doctr. p. 75. 2d. Ed.

we hope, will be remember'd, in favour of the *Son* and *Holy Spirit*, as often as the Father is said to be *above all*, &c. that such Expressions may not be strain'd beyond their just and proper Meaning. As to what is hinted under the word *Communication*, by way of lessening, it is hardly deserving notice. *Supreme Power*, whether communicated or uncommunicated, is *supreme Power*: And if the Son has it *communicated*, then certainly He has it; which is sufficient to our Purpose. Only we must observe that the Text, now under Consideration, says nothing of what is *communicated* but of what *is*: ὁ ὢν, who *is*, not ὁ ἀντιστοιχῶν, who is *appointed* over all, &c. It is very trifling in our Adversaries to refer us to 1 Cor. 15. 27. where it is said, that *all things are put under Christ*: As if the Force of our Argument lay more in the Words *over all*, than in the Words, *God blessed for ever*; or as if Christ's *Mediatorial Kingdom*, commencing at the Resurrection, can any way account for his being *God*, which He certainly was before the *Creation*: See Joh. 1. 1. *Comp.* Coloss. 1. 15, 16, &c.

Another *divine Title* given to the Son in Holy Scripture, is *Jehovah*, the incommunicable

municable name of the one true God. The Fact I need not here prove, having done it elsewhere^a; besides that it is readily confess'd by our Adversaries^b. That the name *Jehovah* has reference to the *necessary-existence* of the Person so named in his *own right*, is acknowledged by the best Criticks, Antient and Modern; and admitted even by our Adversaries^c. And since they have no good reason to suspect that the Son of God hath it not in his *own right*, we may have leave to infer that He is *necessarily-existing*, as well as the Father. To this it is Objected, that then there will be two *Jehovahs*, Father and Son^d. To which it is answer'd, that two *necessarily-existing* Persons may as well be one *Jehovah*, as *one God*: And to assert the contrary is only taking for granted the main Thing to be proved. It is farther pretended, that *Jehovah* is not the name of the *Essence* or *Substance*, but of the *Person* whose it is. Had it been said of the *Persons*, instead of the *Person*, whose it is, we should have no occasion to differ: But to suppose it the name of one Person *only*, is begging the Question. *Jehovah* is the name of as many Per-

^a Serm. I. p. 30, &c. *Defense of Queries*, p. 58.

^b Clarke's Reply, p. 142. 163. *Modest Plea*, p. 21.

^c See Clarke's Reply, p. 164. *Comp. Scrip. Doctr.* p. 264. 2d. Ed.

^d See *Modest Plea*, &c. p. 274.

sons as are of the same *necessarily existing* Substance; and is sometimes taken *Essentially* and sometimes *Personally*, in like manner as the name *God*. It is farther said, that *Jehovah* is the *name of a living Person*, not of an *abstract Substance**. As if They who suppose it the name of *three living Persons*, were not as clear of this Charge of making it the name of an *abstract Substance*, as They who make it the name of *one only*. No one supposes it to be the name of an *abstract Substance*, but the name of a *Person*, or *Persons*, expressing *his*, or *their* Substance, considered as *necessarily existing*. Whatever *Abstraction* there is, in this partial way of considering any thing, or things, under such precise Formality, as *necessarily-existing*, it holds equally, whether *Jehovah* be the name of one *Person*, or more: For neither one *Person* nor more are called *Jehovah*, יְהוָה, or יְהוֹוָה, any otherwise considered than as *necessarily-existing*. This being really the case, our Adversaries, upon their *own Hypothesis*, may as well suppose it the name of an *abstract Substance*, as They may upon *ours*. For whenever they consider a *Person* meerly as *necessarily-existing*, they do not, under the *same* Notion,

* See Modest Plea, &c. p. 293. See the same Objection repeated, p. 160. 163. 252. 273. 274. 281.

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conceive him under a *different* Notion; the same *Idea* being neither more nor less than the same *Idea*. They must in this case abstract from the *Idea* of Personality, and consider the Person no farther than as the Subject or *Substratum* of that one property of *necessary-existence*: And consequently They make *Jehovah*, thus precisely consider'd, the name of an *abstract Substance*, as much as We: Tho', in strict propriety of language, neither They nor We do it at all. For, *abstract Substance* is indeed Solecism in speech; nothing being properly *abstract* except Ideas. But I proceed.

Another *Divine Title* ascribed to God the Son, in Holy Scripture, is *Almighty*, as we imperfectly render the Greek word, παντοκρατωρ. The most remarkable Passage to our Purpose, is in the first Chapter of the *Apocalypse*. *Behold, he cometh with Clouds, and every Eye shall see Him, and they also which pierc'd Him: And all Kindreds of the Earth shall wail because of Him: even so Amen. I am Alpha and Omega the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come; The ALMIGHTY. Rev. 1. 7, 8.* All the Antients both before and after the Council of Nice,

Understand this of God the Son*. This alone is a strong presumption in favor of our construction; especially when there is nothing in the Context but what confirms it, rather than other wise. The verse immediately preceding relates to *Christ*, who is to *come in the Clouds*, and whom every *Eye shall see*: And the Title of *Alpha* and *Omega* in the same verse, is applied to *Christ* more than once in the *Revelations*†. A late Writer on the contrary, objects‡ that, v. 4. of this Chapter, the words, *He which is, and which was, and which is to come*, are used as the distinguishing Character of the Person of the Father. He might as well argue that the words *Alpha* and *Omega, the Beginning and the End*, (Chapt. 21. 6.) are used as the distinguishing Character of the Person of the Father; and therefore That Character cannot be applied to Christ in

* Tertull. Contr. Prax. c. 17. Hippolyt. Contr. Noet. c. 6. p. 10. Fabric. Origen *ἀρχ.* l. 1. c. 2. Athanasius, p. 415. 554. 684. 762. Ed. Bened. Greg. Nazianz. Orat. 35. p. 573. Phæbad. B. P. Tom. 4. Ambros. de Fid. l. 2. c. 4. p. 476. Hieron. in Zech. 2. p. 1718. Ed. Bened. Epiphani. Vol. 1. p. 488. Ed. Petav. August. de Symb. ad Catech. l. 2. Andr. Cæsariens. in loc. See my *Defense*, p. 451.

† Revel. 1. 11, 17.—2. 8.—22. 13. ch. 1. v. 17. and 18. the Words are *ὁ αἰώνιος, ὁ ὄντων, ὁ ὢν*, &c. The living one: Comp. Numb. 14. 21. καὶ ζῶν τὸ ἔσχατον μὲν. Septuag.

‡ Clarke's *Script. Doctr.* p. 53. 2d. Ed.

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Rev. 22. 13. or in Rev. 1. 17. where First and Last amounts to the same. It is no strange thing to find the same *Characters*, in the same Scriptures, applied both to Father and Son. It is what we assert and contend for, and from thence prove that Father and Son are equally *Divine*. It is meer *petitio principii*, or, taking for granted the thing in Question, to suppose that such Characters are to *distinguish* the Father from the Son, only because they are applied to the Father. For we can more justly argue on the other side, that they are not distinguishing of the *Father*, as *Father*, because we find them equally applied both to Father and Son. Another objection is, that the best *Manuscripts* read *Κύριος ὁ Θεός, The Lord God*, instead of *ὁ Κύριος the Lord*: which is not of great weight, since many other *MSS* favour the present reading; besides that if all the *MSS* had *Lord God* instead of *Lord*, it would be only a farther proof that Christ is *Lord God*, consonant to other Scriptures, and to all Antiquity. *Origen, Ambrose, and Jerom* suppose *Lord God*, to be in the Text; and yet scruple not to understand it of *God the Son*; as indeed they had no reason for scruple. It is objected farther *

that παντοκράτωρ (*Almighty*) is always applied to the Father only, in the most antient Writers: which is notoriously false in Fact, as appears from their understanding this very Text of the Son; besides other collateral Evidences*. The last pretence is that the Title of παντοκράτωρ, *Almighty*, is always elsewhere, in Scripture, applied to the Father only. To which I answer 1st that it is meer groundless presumption to suppose that as often as That Title is applied to the one God in the Old Testament, it is applied to the Father only; since it may often be understood indifferently either of Father or Son, or of the whole Trinity. And 2^{dly} that there are several Texts of the old Testament, which we have good reason to believe are to be understood particularly of God the Son. *Psalms* the 24th. has by the primitive Fathers † been interpreted of Christ. Now that Κύριος δυνάμεων *Lord of Hosts*, applied to Christ in That *Psalms*, is equivalent to Κύριος παντοκράτωρ, *Almighty*, appears

* Justin. Mart. Application of Psal. 24. 10. Dial. p. 107. Jeb. Clem. Alex. p. 277. 647. 831. Tertullian. adv. Prax. c. 17. Origen *de* Apoc. 1. 1. c. 2. Hippolyt. Contr. Noet. Vol. 2. p. 10. Fabric. Euseb. Demonstr. Evang. l. 6. c. 16. p. 281. Comp. Euseb. in Psalms. p. 417. Comm. in Isa. p. 374-435.

† Justin. Martyr. Dial. p. 197. Cyprian. adv. Jud. l. 2. c. 49. p. 49. 50. Origen in Matt. p. 438. Euseb. in loc. Ambros. de Fid. l. 4. c. 1. p. 523.

from hence, that the LXX Interpreters render the same words indifferently by one or other, as is observed* by *Ambrose* and *Jerom*; and may be easily seen in a multitude of Instances, by looking into *Trommius's* Concordance. Besides that St. *John* Himself in his *Apocalypse* (4. 8.) alluding to a Passage of *Isaiah* c. 6. 3. *Holy, Holy, Holy is the Lord of Hosts*; instead of *Kύεα Θεῶν* (or *ααβαωθ*) *Lord of Hosts*; puts *Kύεα ὁ Θεὸς ὁ παντοκράτωρ* *Lord God Almighty*. It may be proved likewise from *Is.* 6. 5. compared with *John* 12. 41. (as I have formerly observed†) that our Saviour Christ is *Lord of Hosts*, that is, *Κύριος παντοκράτωρ*, or *Lord Almighty*. The same may be farther proved from *Zech.* 2. 8‡. as is noted by the Learned *Eusebius*; who is therein followed by *Ambrose*, and *Jerom*. And a further proof of the same thing may

* Nam & hic sic positum plerique codices habent, quod *Dominus Sabaoth ipse sit Rex gloria*: Sabaoth autem Interpretes alicubi *Dominum virtutum*, alicubi *Regem*, alicubi *Omnipotentem* interpretati sunt. *Ambros. de Fid. l. 4. c. 1. p. 524. Ed. Bened.*

Sciendumque quia ubique Septuaginta Interpretes *Dominum Virtutum*, & *Dominum Omnipotentem* expresse- rint, in Hebræo sit positum *Dominus Sabaoth*. *Hieron. Tom. 3. p. 519. Vid. etiam Tom. 3. p. 1718.*

† Serm. 1. p. 30.

‡ Vid. *Euseb. Demonstr. Evang. l. 6. c. 16. p. 181. Hieron. in loc. p. 1718. Ambros. de Fid. l. 2. c. 4. p. 476.*

be evidently drawn from *Zech.* 12. 5, 10. compared with *Joh.* 19. 34, 37. These Instances are sufficient to check the confidence of such as roundly affirm (without a Syllable of Proof) That the Title of *κατοχράτωρ*, *Almighty*, is in Holy Scripture, applied always to the *Father only*.

As to the three remaining *Divine Titles* given to the *Son*, in Holy Scripture, I shall but just mention them, not having room to enlarge. He is called *The Lord of Glory*, *1 Cor.* 2. 8. which if compared with the Title of *King of Glory* (*Psalms* 24.) and the description there given, will appear to be a Title of great weight and significancy. *King of Kings and Lord of Lords*, is another *Divine Title* attributed to *Christ* *Rev.* 17. 14. — 19. 16. This very Title is made the distinguishing Character of the one true God by *St. Paul*, in these words: *who is the blessed and only Potentate, the King of Kings and Lord of Lords.* *1 Tim.* 6. 15. The last *Divine Title* I intend to mention, and barely to mention, is That of *First and Last, Alpha and Omega*, the *Beginning and the End.* (*Rev.* 1. 17. 22. 13.) the same that is applied to

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to the one supreme God. *Isa.* 41. 4. — 44. 6. and to God the Father *Rev.* 21. 6. The force of these Expressions I have elsewhere* open'd and explain'd, and need not here add any thing farther.

Thus far I have proceeded in recounting, explaining, and vindicating the several *Divine Titles* ascribed to God the Son, in Holy-Scripture. *Particular* objections to This, or That, I have took care to answer in their proper places: *General* objections against the whole, intended to

* See Defense of some Queries, p. 113. and Chaldee Paraphrase upon *Isa.* 41. 4.

N. B. *The Anonymous Author of Modest Plea continued, p. 12.* endeavors to elude the force of these Texts. 1. By referring to the Words, I am He that liveth and was dead, &c. *Rev.* 1. 17. 18. But He would have done well to have considered the Force of *וְאֵנִי*. See 1st. Letter to the Author of the History of Montanism, p. 92d. 2dly. By referring to *Rev.* 3. 14. which I have explain'd Serm. 2d. and which confirms the Sense I had given of Alpha and Omega. 3dly. By remitting us to *Rev.* 13. 16. which is no Explication of the Phrase of First and Last, but very wide and foreign. 4thly. by referring to *Heb.* 12. 2. Which, if it be a good Comment upon *Isa.* 41. 4. — 44. 6. — 48. 12. and *Rev.* 1. 8. — 21. 6. Then let it be also a just Explication of the Parallel Texts, *Rev.* 1. 11, 17. — 2. 8. — 22. 13. But if the contrary be manifest in one Case, we must have something more than meer Conjectures and Fancies, before we admit it in the other. The Phrase First and last, expresses 1st, the Peerless Majesty of God who is He the True God. *Is.* 41. 4. 2ly, Eternity. *Comp.* *Is.* 43. 10. 3dly, Supreme Power, Dignity, and Glory. See *Is.* 44. 6, 7, 8. 4thly, Creation and Government of all things. See *Isa.* 48. 12. &c.

* Vid. M. Abbadie on the Divinity of Christ. p. 77. &c. 183.

weaken

weaken the Conclusion we draw from them, shall be consider'd hereafter. But it will be proper, in the mean while, to take a view of the *Divine Attributes* applied, in Scripture, to our Blessed Saviour. These therefore (if God permit) are to be the Subject of Discourse, at our next meeting.

DIVINE

**DIVINE ATTRIBUTES ascribed to
CHRIST.**

OR

CHRIST'S DIVINITY

PROVED FROM HIS

ATTRIBUTES.

The seventh SERMON preached

March 2. 1742.

JOHN XVI. 15.

*All Things that the Father hath; are
mine; therefore said I, that He shall
take of mine; and shall shew it unto
you.*

IN a former Discourse, upon these Words,
I observed that they contained two Ar-
guments to prove the *Divinity* of our Blef-
sed Lord: The *First* of which arises from
this consideration, that the Influences, Gifts,
and Graces of *God's own Spirit*, with the
Glory of them, are ascribed to *Christ*; And
the

the *Second* is, that all things which the Father hath, are by our Blessed Lord claimed as his *own*. After a brief account of the first Argument, I proceeded more at large to open and illustrate the second, proposing these three particulars:

1. To show that the *Divine Titles* are ascribed to the *Son*, in Holy-Scripture.

2. To show that the *Divine Attributes* are likewise ascribed to Him.

3. To Sum up the force of the Argument arising from thence, and to obviate such General Objections as tend to weaken our Conclusion.

I had Then only time to go through the first of these three particulars; recounting the several *Divine Titles*, which are in Scripture applied to God the Son, as well as to God the Father. I proceed now

II. To show that the same *Divine Attributes* are likewise ascribed to Both. I shall insist particularly upon Four: *Eternity*, *Immutability*, *Omniscience*, and *Omnipresence*; of which, in their order.

1. The

1. The Scripture-proofs of the *Eternity* of God the Son, are many and clear; and may be divided into two sorts, being either *implicite* and *indirect*, or *explicite* and *direct*. The *implicite* or *indirect* proofs I shall but briefly mention, as belonging to other parts of my Design, and not so properly coming in here. If the Son be *God*, in the strict and proper Sense, as I have before shown, he is of course *Eternal*. But this I pass over here, my design being now, not to prove Him to be *Eternal* because he is *God*, but to prove that he is *God* because he is *Eternal*; founding thereupon a new and distinct Argument of Christ's *Divinity*.

I have before shown that *Rev. 1. 8.* is to be understood of *God the Son*. And now I must observe, that That single Text affords two Arguments of his *Eternity*. He is *Alpha and Omega, the Beginning and the Ending*: which is the very description given of the *Eternity* of the one God of *Israel**, and which our Adversaries themselves would not scruple to interpret as We do, provided only they might be permitted to understand the Text of *God the Father*. Besides this, the Son is also *He*

* See my Defense: p. 112. Serm. 6. p. 233.

which

which is, and which was, and which is to come, the Almighty. Our Adversaries allow that these words denote *independent Eternity**: Only they are pleased, without any grounds for it, to understand them of *God the Father*; having before-hand settled it as a Rule of Interpretation with themselves, that every Text, of this kind, shall be understood of *God the Father*; or else that the very same Phrases when applied to *God the Son*, shall lose their significancy, and bear a very different meaning from what they do when applied to *God the Father*.

The Son's being *Jehovah* is a farther proof of his *Eternity*, That Name expressing (as Criticks allow) *Necessary-existence*. Our Adversaries would never scruple This Construction of the Name *Jehovah*†, could They but find a way to con-

* Clarke's Script. Doctr. p. 264. Ed. 2d.

† See Clarke's Script. Doctr. (p. 88. 2d Ed.) Where He interprets *ἐὼν*, and *ὢν*, the Self-existent Being, or Person, and, to confound his Readers, puts Self-existent instead of Necessarily-existing. Comp. Reply p. 164. and Script. Doctr. 264. See also Modest Plea p. 163. Where the Author admits that the Word *Jehovah* alludes to Self-existence (He should have said Necessary-existence) and tells us that it signifies Him, whose *that* Essence is, meaning the Father only; adding a weak Reason or two, why the same Name, when applied to *God the Son*, shall not signify the same Thing, viz. Necessary-existence.

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fine the *Name*, as They do the *Thing*, to the Father only. But having an *Hypothesis* to serve, and resolving that Words shall not signify what They really do, any farther than is consistent with their preconceived Opinions, They are forced either to deny that the Name *Jehovah* signifies *Necessary-existence* at all, or at least to deny that it so signifies when applied to God the Son. Such is their *Partiality* in this momentous Cause, in which the Honour of their God and Saviour is so nearly and deeply concern'd. But I proceed. The *Eternity* of God the Son is farther proved from his *creative Powers*, which I have before explain'd and vindicated at large: And more directly from Those Passages of Holy Scripture which declare Him to have existed before all Creatures†. For if He existed before any thing was *made*, He must of Consequence be *unmade*, and therefore *eternal*.

There is a Famous Passage of the Prophet *Micah*, relating to this Head, which is too considerable to be omitted. But Thou *Bethlehem Ephratah*, though Thou be little among the Thousands of *Judah*, yet out of Thee shall He come forth unto me

* Joh. 1. 3. 10. Coloss. 1. 16. 1 Cor. 8. 16.

that

that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting. Mic. 5. 2. Here is a plain description of Two comings forth: One when Christ should be Born in Bethlehem; the other long before from of old, and from everlasting. This passage is a full and clear proof of Christ's preexistence before his Birth of the Virgin, and a probable proof, at least, of an *eternal** pre-existence. Here are two Expressions from of old, and from everlasting; the rendring of two Hebrew Phrases, either of which singly does sometimes denote *Eternity* in the strict Sense†, and therefore Both together may be thought to do so much rather: Especially if it be consider'd that here is no limitation of Time intimated in the context; nor is there any deducible from the nature or reason of the Thing it Self. However, I pretend to call this Construction of the Passage no

* Cyril's Note upon this Text is worth observing: μὴ οὖν πρόσθεν τοῦ νῦν ἐν τῇ Βηθλεὲμ, ἀλλὰ ὡς ὁμοῦναι τὸν αἰῶνα ἐν πατὲρ γεννηθέντα. μὴ χρονικὴν ἀρχὴν τῷ ἡμῶν καταβῆναι πρὸς λέγοντος, ἀλλὰ ἀχρονον ἀρχὴν γενέσθαι τὸν πατέρα. Cyrill. Catech. 11. p. 145.

Αὐτοῦ δὲ Ἰ. Χριστοῦ δύο ἔξοδοι, ἢ γὰρ πρόσθεν, ἢ μὲν πρῶτος πρὸ πάντων αἰώνων ἐν πατρὶ γενόμενος, κατὰ τὸ· αἱ ἔξοδοι αὐτοῦ ἀπ' ἀρχῆς, ἐξ ἡμερῶν αἰῶνος· ἢ δὲ ἰστίως, ἢ ἐν σαρκί, ἥτις ἐπὶ συντελείᾳ τῶν αἰώνων ἀπῆντησεν. Athanasii, Eusebii, & Cyrilli Fragm. in Psalm. apud Athan. Tom. 1. p. 1256. Ed. Bened. Vid. & Hieron. in Lac. Epiphan. Ancor. p. 32. Euseb. Dem Ev. 1. 7. c. 2.

† For the first, See, Psalm. 55. 19. Habakk. 1. 12. For the second. Psalm. 90. 2. — 93. 2.

more

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more than *probable*; since there is not ground sufficient for calling it *certain* and *indisputable*. Only this I may add, by way of remark, that whosoever should undertake to prove the *Eternity* of God the Father, from any *express* words, either of the old or new Testament, would find his proof of it liable to the same difficulty, and *uncertainty*, from the Ambiguity of the *Hebrew*, or *Greek* Phrases used to denote *Eternity*.

Another Argument (of like kind with the former) to prove the *Eternity* of God the Son, may be drawn from *Solomon's* description of *Wisdom* Prov. 8. 22, 30. The *Jews* of old*, and the Christian Church from the Beginning, understood That passage of a *Person*, the *Substantial Wisdom* of God†, (either the *WORD*, or the *Holy Spirit*, but generally the Former.) And this was no matter of dispute between the *Catholicks* and *Arians* formerly; neither is it, as I conceive, at this day. The only dispute is, whether we are right in our interpreting the Phrases, *from the begin-*

* See Allix. *Judgment of the Jewish Church*.

† Just. Mart. Dial. p. 184. 375. Ed. Jebb. Iren. l. 4. c. 26. p. 253. Clem. Alex. p. 832. Tertull. contr. Herm. c. 18. contr. Prax. c. 6. Origen. Comm. in Joh. p. 11. 17. 33. 36. Athenagoras. p. 40. Theoph. Antioch. p. 82.

ning, from everlasting &c. (Prov. 8. 23.) of a strict Eternity. It must be own'd that our Argument, so far as it is built meerly upon the Critical meaning of the Phrases, and their usage in Scripture, amounts only to a strong Probability, as in the Text of *Micah* before spoken of. But it may receive some Additional strength from several other considerations, which it may be proper to mention: *Wisdom* is here said to have been with the *Lord*, in the Beginning of his way, before his works of old (v. 22.) that is, before the Works of Creation; before there were any Creatures; consequently from all Eternity. *Wisdom* is farther said to have been by him, as one brought up with him: (v. 30.) which seems to be a very easy and natural description of Two that had been always together coeternal with each other; which is farther confirm'd from the following words, and I was daily his delight, rejoicing always before Him (v. 30.) intimating, as *Origen* has well observed*, that the Father can no more be supposed to have been ever without the WORD, or Λόγος, (here signified under

† Οὐ γέμεις ἦν, οὐδὲ ἀκρόατος ἄλλ' τὴν ἀδύναμιν ἡμῶν τὸ, ὅτι ἐφ' ἡμῶν, διατεταγμένος τὸν Θεὸν τοῦ ἀπὸ συνόντος αὐτοῦ λόγου μενομένης, σοφίας ὄντος ἢ ἀπεστέλλετο. οὕτω γὰρ οὐδὲ ἀπὸ χάριτος τὸνθεύεται. *Origen. apud Athanas. Decret. S. Nic. p. 233.*

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the name of WISDOM,) than he can be supposed to have ever wanted *Joy* and *Happiness*. But what most of all confirms us in this Sentiment, is, the *Son's* being here represented (as we are now to suppose) under the name and figure of *Wisdom*; intimating that he is as near to, and inseparable from, God the Father, as his own *Wisdom* is; and consequently *coeternal*. This also is taken notice of by *Origen*; who from thence draws an Argument for the *Eternity* of the *Logos*, or *Word**.

What has been here said reminds me of some other Arguments, near akin to that now mention'd, of the *Eternity* of God the Son, drawn from the several names ascribed to him in Holy Scripture; Such as Λόγος, δύναμις, Φῶς, ἀλήθεια, Ζῶη, that is, *Word, Power* of God, *Light, Truth, Life*, and the like. The Antients were of opinion that the *Eternity* of God the Son; was insinuated in those names†: That the Father

* Origen. Comm. in Joh. p. 43, 44. Comp. Pamph. Apolog. p. 230. Ed. Bened. int. op. Hieron. Vol. 5.

† Ἐξ ἀρχῆς γὰρ ὁ Θεὸς, νῦν αἰδίδω αὐτὸς ἐν ἑαυτῷ τὸ λόγον, αἰδιῶς λογικὸς ὢν. Athen. Leg. c. 10. p. 39.

Solus autem, quia nihil aliud extrinsecus prater Illum. Ceterum, ne tunc quidem solus; habebat enim secum, quam habebat in semetipso; *Rationem* suam scilicet. *Rationalis* enim Deus, & *Ratio* in Ipso prius; & ita ab Ipso omnia. Tertull. contr. Prax. c. 4. p. 503.

could no more be without the Son, than without *Thought*, or *Power*, or *Light*, or *Truth*, or *Life*; the Son being decipher'd and figur'd under those names, or Characters, on purpose to express his near Relation to the Father, and his *inseparable co-eternity*. This Argument of the primitive *Catholick* Fathers I am the more willing to take notice of, because it has been strangely, tho' perhaps

Κατακείνται γὰρ ὁ τολμῶν καὶ λέγων, ἢν ποτε οὐκ ἦν ὁ υἱός· ὅτι ἐρεῖ καὶ τό· σοφία ποτὶ ἐκ ἦν, καὶ λόγος ἐκ ἦν, ἔ ζωὴ οὐκ ἦν. Orig. apud Athanas. Tom. 1. p. 233.

Αὐτῷ γὰρ πεθόμηναι τῷ εἰπόντι — Ἐγὼ εἰμι ἡ Ἀλήθεια· καὶ ἐχ οὕτω τις ἡμῶν ἐστὶν ἀνδραποδὸν, ὡς οἶδα ὅτι ἡ τῆς Ἀληθείας οὐσία πρὸ τῶν χρόνων τῆς τοῦ Χριστοῦ ἐπιφανείας οὐκ ἦν. Origen. contr. Cels. l. 8. p. 386.

Αὐτὸς δὲ μόνος ὢν πολλὸς ἦν. οὔτε γὰρ ἄλογος, οὔτε ἄσπερος, οὔτε ἀδύνατος, οὔτε ἀεθέλιτος ἦν. Hippolyt. contr. Noet. c. 10. p. 13. Fabric.

Ἀσὶ δὲ ἦν, εἴ γε ἐν τῇ πατρὶ ἐστὶν — καὶ εἰ λόγος, καὶ σοφία, ἔ δυνάμεις ὁ Χριστός. — ταῦτα δὲ δυνάμεις οὐσαι τοῦ Θεοῦ τυγχάνουσιν. εἰ τίςιν γέγονεν ὁ υἱός, ἢν ὅτι ἐκ ἦν ταῦτα· ἢν ἄρα καιρός, ὅτι χωρὶς τούτων ἦν ὁ Θεός. ἀποπάπτειν δὲ τοῦτο. Dionys. Rom. apud Athanas. Tom. 1. p. 232.

Ἀσὶ τῷ Χριστῷ εἶναι, λόγον ὄντα, καὶ, σοφίαν, καὶ δύναμιν. οὐ γὰρ δὴ τέκτων ἄνευ οὗ ὁ Θεός· εἴτε ἐκπαιδευθήσεται — ἀπαύρασμα δὲ ἐν φωτὶ αἰὶνός, πάντως ἔ αὐτὸς αἰὶνός ἐστιν. — ὄντως ἢ αἰώνιος τῷ πατρός, αἰώνιος ὁ υἱός ἐστι, φῶς ἐκ φωτός ὢν — οὐδὲ ἐστὶν οὔτε ὁ γὰρ ἄλογος, οὔτε ἄνευ ὁ λόγος. Dionys. Alex. apud Athanas. Tom. 1. p. 253. &c.

Τὶ δὲ οὐκ ἀνόσοι τὸ λέγειν, ποτὲ μὴ εἶναι τὴν σοφίαν τοῦ Θεοῦ τὴν λέγουσιν — ἐγὼ ἡμῶν ἢ ἀποστέλλωμεν. ἢ τὴν δύναμιν τοῦ Θεοῦ μὴ ὑπάρχει ποτέ, ἢ τὸν λόγον αὐτῷ ὑκρωτηλεύσας ποτέ, ἢ πᾶ ἄλλα ἐξ ὧν ὁ υἱός γνωρίζεται καὶ ὁ πατὴρ χαρὰ κηρύσσεται. τὸ γὰρ ἀπαύρασμα τῆς δόξης μὴ εἶναι λήγειν, συναυρεῖ καὶ τὸ πρωτότυπον φῶς, ἔ ἐστὶν ἀπαύρασμα. Alexand. Alex. Epist. apud Theodorit. l. 1. c. 4. p. 13.

Πῶς δὲ, εἰ λόγος καὶ σοφία ἐστὶ τοῦ Θεοῦ ὁ υἱός, ἢν ποτὲ ὅτι οὐκ ἦν; ἴσιν γὰρ ἐστὶν αὐτοὺς λήγειν ἄλογον καὶ ἄσπερον ποτὲ τὸν Θεόν. Id. apud Socr. l. 1. c. 6. p. 11.

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 undesignedly, misrepresented by some late Writers*. We are told that to *argue* (as the Antients did) that the *Father consider'd without the Son would be without Reason and without Wisdom, is supposing the Son to be nothing but an Attribute of the Father.* But this is grossly mistaking the Sense of those primitive Writers, who were no less Men than *Athenagoras, Tertullian, Origen, Hippolytus, Dionysius of Rome*, with the other *Dionysius of Alexandria*, and *Alexander Bishop of Alexandria*: Men that had not quite lost their Senses, when they wrote these things; most of them notoriously known to have been strenuous Opposers of the *Noetian* or *Sabellian* principle, which supposes the Son to be nothing more than an *Attribute* of the *Father.* The truth is, these primitive Writers did suppose, since the Son had the same names given Him, in Scripture, that God's *Attributes* have, (being called the *Wisdom, the Reason, and the Power &c.* of God) that there was some meaning and significancy in those Names; and They took it to be This, that the Son was near and dear unto the Father as his own *Attributes*; *inseparable* from Him, and *coeter-*

* *Clarke's Script. Doctr.* p. 255. 257. 2d Ed. Reply. p. 177. *Modest Plea, &c.* p. 308, 309.

nal with Him. Some Moderns may indeed assign other reasons for the Son's having those Names: They may tell us that He is called the *Wisdom* of God and the *Power* of God, because *God's Wisdom and Power are manifested by Him**. But then let them own that this is but *Conjecture* at most, *novel Conjecture*; and that the Reason assign'd by the Primitive Fathers may be true, for any thing that appears to the contrary; nay is much more likely to be true, considering how near many of those Writers lived to the *Apostolick* time, and how unanimous they were in those Sentiments, and how suitable those Sentiments are to the other high Things said, in Scripture, of the Son of God: Besides that these Names and Characters are not common to other things; not given to *Prophets*, or *Apostles*, nor to the very *Angels*, (tho' God's *Wisdom* &c. is manifested by them) but are peculiar to the Son of God. We find the *Catholicks*, afterwards, following the Example of their Predecessors, frequently insisting upon the same way of reasoning, in proof of the Son's *Eternity*†: which

* See Clarke's Reply p. 173.

† Οὐ γὰρ ἦν ὅτε ἀλογος ἦν, ἢ ἂν ὅτε ἡ πατρὸς, ἢ ἂν ὅτε οὐκ ἀληθης, ἢ ἀσθενος, ἢ ἀδύνατος, ἢ ζωὴς σκιδίος, ἢ λαμπρότης, ἢ ἀγαθότητος. Greg. Nazianz. Orat. 35. P. 574.

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I the rather observe, because it is evident that those later Writers, especially, were very far from supposing the Son to be nothing but an *Attribute*: And indeed it is but misrepresentation, without so much as any probable ground, to charge it upon the *Ante-nicene* Writers; tho' they may sometimes have express'd themselves more briefly, or obscurely on that Head.

Ideo *Sapientia Dei* appellatur, ut nunquam Pater sine *Sapientia*, hoc est, sine Filio suo fuisse credatur. Pseud-Ambrosi. de Fide Orthod. c. 2. p. 349. Vid. Alexand. Ep. Encycl. apud Athanas. Tom. I. p. 339. Athan. Tom. I. p. 221. 416. 419, 423. 424. 428. 470. 500. 619. Phæbad. contr. Arian. p. 303. B. P. Tom. IV. Greg. Nyss. contr. Eunom. l. 7. p. 633. 634. Cyrill. Alex. de Trinit. p. 6. op. Tom. VI. Paris. Thesaur. l. 1. p. 23. 31.

N. B. Their way of reasoning from other Names and Characters of God the Son, clearly shows their meaning in the Argument drawn from the absurdity of supposing the Father to be *αλογος*, *ασοφος* &c. A few Examples more will suffice, to leave with the Judicious.

Ποτε γαρ ειδε τις φως χωρις του απαντασματος; — η πως η μανιται πλειον, ο και καθυμνουμεν *αλογον* και *ασοφον* ποτε ο Θεος; τοιαυτα γαρ παραδιδυμαζε, και τοιαυτας τις ειχονας ιδηκεν η γραφη, η *θε*. Athanas. p. 500. Comp. p. 221. 416. 428. ο αν Θεος η ποτε αλογος; η φως η απαντας η, Comp. 618. and 683.

Noli ergo credere quod fuerit momentum aliquod, quo fuerit sine *Sapientia Deus*, aut sine *Splendore Lux*. Ambros. de Fid. l. 1. c. 13. p. 460.

Ου γαρ ειναι εμποσται το λογον, ετε υποτασιν αρασκησιν, ετε αλαμπη δεξαν, ουτε ασοφοι Θεοι, εκ αχειρα δημιουργοι, ουκ ελγον αρχην, οτι απαντα πατατα. Greg. Nyss. contr. Eunom. Orat. 7. p. 634. Comp. p. 633.

Ποτε εν η ο πατη χωρις τε ιδε απαντασματος; Ποτε ουκ η εν πατρι το φως αυτου; Cyrill. Alex. Thesaur. lib. 1. p. 21. Comp. p. 23. 27. 28.

There is Another Argument of the Son's *Eternity* insisted on by some, even of the *Ante-nicene* Catholicks*, drawn from the consideration of the Son's being the *express Image* of the Father's *Person*, (according to *Hebr. 1. 3.*) and consequently resembling Him in every Perfection, and particularly in his *Eternity*, the prime perfection of all. But I proceed.

There is one passage more in the new Testament, which has been usually brought in proof of *Christ's Eternity*. The Author of the Epistle to the *Hebrews* (Ch. 7.) introduces *Melchisedeck* as a Type of *Christ*. Of him he says, that he had *no beginning of Days, nor end of Life*: that is, no beginning nor ending of his Priesthood is any where recorded. This is a typical representation of *Christ*; wherefore it seems that *Christ* must *really* have what the *Type* was no more than a faint resemblance of *viz.* an eternal existence without *Beginning*, and without *End*. That he shall never have *end of Life*, is uncontested. If therefore to have *no end of Life* imports a future Eternity in the largest Sense, it seems most natural to understand that to have *no beginning of Days* must

* Origen. apud Athanas. Tom. 1. P. 333. Alexand.
Alex. apud Theod. l. 1. c. 4. P. 17. im.

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import *Eternity* backwards, in the largest Sense also*. Thus far I have proceeded in the Scripture-proofs† of *Christ's Eternity*, consider'd as distinct from the Attribute of *Immutability*; tho' in sound reasoning one implies the other, and to prove Either, is at the same time proving Both: This being premis'd I pass on,

2. To the more particular proof of his *Immutability*. I shall not repeat the Arguments from his being *Jehovah*; *Alpha and Omega*; *he which was, and which is, and which is to come*, or the like, equally proving both *Eternity*, and *Independent Eternity*, that is, *Immutability*; because the force of those has been already consider'd. But there are two or three Texts, before omitted, which I have reserved for

* Qui typum gerens Domini, & sine Patre, & sine Matre & sine generationis enarratione, & sine initio, & sine fine describitur; ut ostenderet Sempiternum Filium Dei in hunc mundum esse venturum, qui & sine Patre secundum incarnationem natus est, & sine Matre secundum divinam generationem, & sine enarratione generationis; quia scriptum est; *Generationem autem ejus quis enarrabit?* Ambros. de Fid. lib. 3. c. 11. p. 513.

† As to the Sense of the most early Fathers, in relation to *Christ's Eternity*, I have occasionally shown it in part. For the rest, I refer the ingenuous and impartial Reader to Bp Bull's *Collections and Observations on that Head*, in his *Defensio Fid. Nic.* Which are abundantly sufficient to satisfy every ingenuous Enquirer, that the *Eternity of God the Son* was the constant Doctrine of the Christian Church from the Beginning, and that the Contrary was always accounted Heresy.

this

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this place, and shall now consider distinctly.

The Author of the Epistle to the *Hebrews*, opposing the *Immutability* of Christ to the fading and perishing Nature of the *Heavens* and the *Earth*, sets it forth thus, in very expressive Terms. *Thou, Lord, in the Beginning hast laid the Foundation of the Earth; and the Heavens are the Works of thine Hands. They shall perish, but THOU REMAINEST: and they all shall wax old as doth a Garment; and as a Vesture shalt thou fold them up, and they shall be CHANGED: but THOU ART THE SAME, and thy Years shall not fail.* Hebr. I. 10, 11, 12. This is the very description which the Holy *Psalmist* gives us of the *Immutability*, or unchangeable Nature, of the only true Eternal God. And since it is here, without any restriction or limitation, applied, by the inspired Writer, to our Saviour Christ; we cannot reasonably understand it to mean any thing less Here, than it does There. There cannot be any words devised more express or emphatical than these are: *They shall perish; but Thou remainest: They shall be changed, but Thou art the same**. The force of these

* *Origen* quotes the Words, as he is doing it, several Times, as a proof of the *eternity* of *Christ*, and *against* the *unconversion*

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expressions was well understood by the great *Athanasius*, and triumphantly urged against the *Arians**. There is another passage out of the Epistle to the *Hebrews* of like import, declaring in strong Terms the *Immutability* of Christ. *Jesus Christ the same yesterday, to day, and for ever* Hebr. 13. 8. Here is the Phrase *ὁ αὐτός*, *the same*, again applied to the Person of *Christ*, as before in Chapter the first: And, besides, here's all Time *past, present*, and *to come*, taken in, to make the description still more full and compleat. It may be best explain'd from a parallel Text in the *Revelations*, by the Character of, *which is, and which was, and which is to come*: Words which confessedly and undeniably denote eternal, unchangeable existence. What is There express'd by, *is, was, and is to come*, is Here signified by *yesterday, to day, and for ever*. Thus was the Text generally understood by *Catholicks* of the 4th, and 5th. Centuries, † and frequently cited a-

ble, and immutable Nature of God. Origen. Contr. Cels. p. 17. 169. 318.

* *Athanas.* p. 440, 462, 684. Ed. Bened. *Vid.* etiam *Cyril.* Alexandr. Contr. Jul. l. 8. p. 266.

† *Alexand.* Alex. apud *Athanas.* Tom. 1. p. 399. *Athanas.* Tom. 1. p. 449, 453, 685. *Gregor. Nazianz.* Orat. 38. p. 613. *Ambros.* de Fid. l. 5. c. 1. p. 555. de Incarn. c. 6. p. 716. *Cyrill.* Hierosol. Catech. 12. p. 156. *Cyrill.* Alex. de Rect. Fid. p. 47. de Incarn. Dial. p. 710.

gainst

gainst the *Arians*. How the *Arians* replied to it *then*, we know not; unless we may make a Judgment of it from what is said *now*. It is now pretended that the meaning of the Text is only this; that *the Doctrine of Christ, once taught by the Apostles, ought to be preserved unchanged**. But, under Favor, this is rather the practical Inference built upon the Proposition of the Text, than the Proposition, it self: For let us take in the whole Context, which is as follows. *Remember them which have the Rule over you, who have spoken unto you the word of God: whose Faith follow, considering the end of their Conversation* Jesus Christ (is) *the same yesterday, to day, and for ever. Be not carried about with divers and strange Doctrines; for it is a good thing that the Heart be establish'd &c.* Now, whether the words have reference to those going before viz. *considering the end of their Conversation*; or to the words immediately following: viz. *Be not carried about with divers and strange Doctrines*; Either way, the Sense is good and the Apostle's Argument pertinent. For upon the former supposition, the Sense will run thus: "Imi-

* Clarke's *Script. Doctr.* p. 157. Reply. p. 169. Modest Plea &c. p. 304.

" rate your Pastors, considering how great
 " and how Divine a Person you thereby ad-
 " here to; one who is no *created* or *mu-*
 " *table* Being, capable of failing in his own
 " Person, or of disappointing you in your
 " just expectations, but one that is e-
 " *ternally* and *unchangeably* the same*;
 " whom therefore you may infallibly de-
 " pend on, in the final result of Things.
 In this view, the Apostle's Sense is both
 just and pertinent, and is not much unlike
 to what is elsewhere said of God, that he
 is the Lord and *changes not* Mal. 3. 6. and
 that *with Him there is no variableness*
neither shadow of turning. Jam. 1. 17. But
 if we understand this Text with regard to
 the words immediately following: (*Be not*
carried about with divers and strange
Doctrines) still the Sense is just and to
 the purpose. " Do not ye *change*, for Je-
 " sus Christ never changes, being immuta-
 " bly and essentially the same: Endeavor to
 " copy after Him as far as your imperfect
 " Natures will permit: Thus the Precept
 and the Example hang together, much after
 the same manner as in a Text of St. *Mat-*
thew: Be ye therefore perfect even as
your Father which is in Heaven is per-

* See *True Scripture Doctrine of the Trinity continued*
 p. 206.

fect.

fect: Where an Argument is drawn from the *natural* and *necessary* Perfections of God, to induce us to some faint resemblance and imitation of Them. Upon the whole, it appears that our Interpretation of this Text in the *Hebrews*, is *literal*; which makes it preferable to any *figurative* construction, unless there were a necessity for it: It is also very agreeable to the scope and design of the Author in that place, and to what he had before taught us, *Ch. i. 12th.* of the same Epistle: It is farther countenanc'd by the *Catholick* Fathers, at least, as high as the *4th. Century*; and not contradicted by those before them: In fine, it is opposed only, or however chiefly, by Those who, having an *Hypothesis* to serve, like not the Doctrine it contains; which Doctrine nevertheless is set forth by other Scriptures, and confirm'd by all Antiquity*. And now let any Man of common Ingenuity be left to Judge which of the two

* The Immutability of Christ is implicitly and consequentially asserted as often as the primitive Writers assert the Eternity, or Consubstantiality or proper, emphatical Existence (which we now express by necessary-existence) of God the Son; or declare Him to be God in the strict Sense, or no Creature; so that direct and express Testimonies of Christ's immutability, if They occur not so often, are less needful. But some there are, full and particular to that very point. Vid. Iren. l. 3. c. 8, p. 183. Tertullian. Contr. Prax. c. 27. Origen. Contr. Cels. p. 169. 170.

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Interpretations offer'd, be the true one. Having consider'd the Scripture-proofs of Christ's *Eternity*, and *Immutability*, I proceed next to Another of his Divine Attributes.

3 *Omniscience* is Another *divine* Attribute, ascribed, in Scripture, to our Saviour Christ. *Now we are sure that Thou knowest all things*; said his Disciples unto Him. (*Joh. 16. 30.*) And again, *Lord, Thou knowest all Things* (*Joh. 21. 17.*) said St. Peter, directing his discourse to Christ. The Words, in both places, are general, without any limitation or reserve intimated in Text, or Context: neither does the Evangelist, who recorded these sayings, any where insert any Caution to prevent our understanding them in the highest and most unlimited Sense. Thus far the Presumption lies in favor of our Construction: And I shall endeavor farther to show from other Scriptures, that those Expressions ought to be understood in their utmost latitude, and shall withal examine and confute the *Arian* or *Socinian* pretences to the contrary.

That God the Son *knoweth all Things*, in the strictest Sense, may be justly inferr'd from his being The *Searcher of the Heart*,
and

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and His Knowledge of the *Deep Things of God*. To be καρδιωγώνης, *Searcher of the Heart*, is the peculiar and distinguishing Character of the One true God, as appears from Jerem. 17. 10. *I the Lord search the Heart, I try the Reins*. And from 1 Kings. 8. 39. *Thou, even Thou only knowest the Hearts of all the Children of Men*. And from Acts. 15. 8. *God which knoweth the Hearts*. Yet this very Perfection our Blessed Lord claims to Himself. *I am He*, saith He, *that searcheth the Reins and the Heart*. Rev. 2. 23. And St. John testifies of Him, that *He knew all Men*. Joh. 2. 24. *knew what was in Man*. Joh. 2. 25. And the Disciples, in their prayer to Him (as seems most probable) say, *Thou, Lord, which knowest the Hearts of all Men*. Acts. 1. 24. This is farther confirm'd from Hebr. 4. 12, 13. *The Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the joints and marrow, and is a Discerner of the Thoughts and Intents of the Heart: neither is there any Creature that is not manifest in his sight: but all Things are naked, and opened unto the eyes of Him with whom we have to do*. That this Passage is to be understood of the Λόγος, or *Word*,

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Word, that is of *Christ*, I think, need not be doubted: The Characters are plainly *Personal*, and the Name of *Word* is appropriated to *Christ* by St. *John*; (*Joh. 1. 1. Rev. 19. 13.*) and the *Sword*, or *two-edged Sword*, is a Figure often mention'd in the *Revelations*, where *Christ* is spoken of: *Rev. 1. 16. — 2. 12, 16. — 19. 15.* This passage was understood of *Christ*, both before and after the *Council of Nice*, by Catholick Writers*: And the Application of it to *Christ* is not (that I know of) scrupled by our Modern *Arians*, any more than it appears to have been doubted of by their Predecessors. Here then it is said of *Christ*, that *All things are naked* before Him; that every Creature is *manifest in his Sight*; and that He is a *Discerner of the Thoughts and Intentions of the Heart*: Strong and lively Expressions of his *Divine Omniscience*; I know not whether any fuller, or more significant can be produced out of the Holy Scripture, in proof of the *Omniscience* even of God the Father. To This may be added Another celebrated Text, (*Coloss. 2. 3.*) *In whom are hid all the Treasures of*

* Origen in *Joh.* p. 34. Athanas. Tom. 1. p. 503. 539. Serm. Maj. p. 6. Ambros. de Fid. l. 4. c. 7. p. 534. Ed. Bened. Euseb. in *Psalms*: p. 189. Cyrill. Alex. Thesaur. p. 169. See also Clarke's Script. Doctr. p. 116. Ed. 2d.

Wisdom and Knowledge. The Author of *Scripture Doctrine* pretends, that it is *ambiguous* whether this refers to the *Father*, or to *Christ*. But, if it certainly refers to Either, there can be no reasonable doubt but it refers to *Christ*, immediately before mention'd. The words run thus: *The acknowledgment of the mystery of God and the Father, and of Christ, (ἐν ᾧ) in whom are hid all the Treasures of Wisdom and Knowledge.* There may be some Question whether the words (ἐν ᾧ) may not refer to *μυστήριον*, *Mystery*, before spoken of; and so may not be properly render'd, *in which*, instead of *in whom*. But if they be rightly render'd *in whom*, it is plain they must refer to the nearest Antecedent, *Christ*: And in this, Interpreters are agreed*. *Origen*, *Hilary*, and the antient Author of the *Commentaries* under the name of *St. Ambrose*, refer the words to *Christ*. The Two latter, as also *Cyril of Alexandria*, draw an Argument from them of the absolute *Omniscience* of *Christ*. *Clemens of Alexandria* twice cites the Text: But whether he understood the words in dispute to relate to *Mystery* going before, or to the Person of *Christ*, is

* *Origen*. *Comm. in Matt.* p. 209, *Hilar.* p. 1025, 1028. *Pseud-Ambros.* in loc: *Clem. Alex.* p. 683. 694. *Vid.* & *Cyrill. Alex. adv. Anthropomorph.* p. 382.

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uncertain. It is observable, that Four of the Authors, now mention'd, read the words somewhat differently from the present *Copies* *. As to the Sense of the Words, and their reference to Christ, we shall find but little reason to doubt, if we consider the general scope and drift of the Apostle, in this Epistle; which was to set forth the Excellency and Dignity of *Christ*. This appears particularly from verses 15, 16, 17, 18, 19th, of the first Chapter; and from the 9th verse of this very Chapter, where we are told, that *in Him dwelleth all the fulness of the Godhead bodily*. Well might the Apostle say, that *All the Treasures of Wisdom and Knowledge were in him in whom all the Fulness of the Godhead was also*. I know, our Adversaries, whether *Soci-nians* or *Arians*, will endeavor to elude the Force of this Text, as well as of the other. But, as the Apostle ushered it in with a very solemn Caution, to *beware lest any Man spoil us through Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ*: So let all true Christians beware, lest they be imposed upon by weak

* *Mystery of God in Christ*; So Clemens, and Pseud-Ambros. *Mystery in Christ*; Origen. *Mystery of God even Christ*, Dei Christi; Hilar.

Pretences, built upon false *Philosophy*, and *vain deceit*; not upon sound and true Reasoning. The Author of *Scripture Doctrine* refers us* to *John* 14. 10. *The Father that dwelleth in me, he doth the Works*. If he means that the Father's Nature and Godhead so dwells and resides in *Christ*, as to make a full and intire Communion of Substance, and of all Perfections, insomuch that the Son shall therefore be *Totus ex Toto, Perfectus ex Perfecto*, very God of very God; then indeed this Construction would not be amiss, being the same which *Hilary*, and some other Catholics give of it. But, if he understands the *Father's in-dwelling* in any lower Sense, it would have come better from a *Socinian*, who would interpret the *Fulness of the Godhead*, of the *Father* dwelling in the *Man Christ Jesus*. It cannot easily be imagined that the Apostle, who, in the first Chapter of this Epistle, had said so many high and great Things of the Inherent and Personal Dignity of the Son of God, as existing *before all Things, Creating, Preserving, and Sustaining* the whole Universe, should now fall so low as to tell us, that he meant it not of any *inherent personal* Dignity of the *Son*, but of the *Father* only: Or

* Clarke's *Script. Doctr.* p. 114. 2d. Ed.

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if the Apostle had so intended it, why should not he have said plainly that the Father dwelt in Him, a plain easy Thing, instead of surprizing us with so solemn and pompous an Expression, (and that too after the Ceremony of a Preface to introduce it) as that in Him dwelt *all the Fulness of the Godhead bodily*?

The Author of *Scripture-Doctrine*, not confiding in his first Explication, invents another, inconsistent with it; tho' he lets Both stand together, in the same Page. *Fulness of Godhead*. He interprets *Fulness of Divine Power, Dominion, and Authority*: For so the Word, Θεότης, *Divinity*, He says, *signifies*; and elsewhere*, *always signifies*. He is much mistaken in his Remark upon the Sense of Θεότης, as might be shown by a hundred Instances out of the best *Ecclesiastical* Writers; some of which I have referr'd to in another place†, and upon another occasion. However, if Θεότης *always signifies Power, Dominion and Authority*; then it *never* signifies the *Being*, or *Person* whose that *Power, Dominion, or Authority* is; and therefore the Text of St. John (14. 10.) which speaks

* Reply. p. 283.

† Defense of some Queries. p. 85. 394.

of the *Father's* (not the *Father's Power, Dominion &c.*) dwelling in Christ, is very inconsistently put together with this other Construction. But enough of this. As to the Sense of the Text (*Col. 2. 9.*) we need not have recourse to any remote and far-fetch'd Explications, when the natural and obvious Construction of it is so near at hand. Whoever considers that the *Logos* or *Word*, was *God*, and was *made Flesh*, or was *God manifest in the Flesh**, (as *St. Paul* expresses it) will easily believe that That was the great *Mystery* which *St. Paul* had in his Thoughts, when he told us that the *Fulness* of the *Godhead* dwelt in Christ *bodily*. He had the more reason to usher this in with a prefatory Caution against *Philosophy*, and *Vain deceit*, because the *Mystery of God incarnate* was what the *Disputers* of the World were most of all offended at, and what none of the *Hereticks* of the Earliest times would come into †. The *Docetæ*, a very early Sect, denied

* 1 Tim. 3. 16. As to *Θεός*, in this Text, and the agreement of the Greek Copies in it, consult Bishop Pearson, on the Creed: p. 128. and Mills in loc. Dr. Clarke's Surmise that All the Fathers read (*ὁς*) or (*ὁ*) instead of *Θεός*, till the beginning of the 6th Century, which He pretends to collect from the Tenour of their Comments, is without any grounds. See Greg. Nyssen. Orat. 10. Contr. Eun. p. 693. Where *Θεός* is read, and the Tenour of the Comment requires that Reading.

† See my Defense of some Queries. p. 325.

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the *Humanity* of Christ, that they might still retain the Belief of his *Divinity*; while *Cerinthus*, and the *Ebionites* denied his *Divinity*, that they might still acknowledge his *Humanity*: neither one nor other admitting the *Divinity* and *Humanity* together; because such an Union and Mixture, of *God* and *Man*, appeared utterly repugnant to their *Philosophy*. Both those Heresies, probably, had their Rise in the Apostle's times, and before St. *Paul* wrote this Epistle. And now we may understand what St. *Paul* meant by *Fulness* of *Godhead*: The *Divine nature*, the Λόγος, full and perfect *God*, assumed a Body, took *Flesh* upon him, or became *Incarnate*. The *Word was made Flesh, and dwelt among us* (in our Nature) and of his *Fulness* have we all received. *Joh. I. 14 — 16.*

The Construction which I have here given of this remarkable Passage, is not mine, but That of the primitive Catholick Writers*, as

* Διότι ἐν τῷ ἐκ τῆς παρθένου σώματι, χωρήσαντι πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, τῇ θεότητι ἀτρέπτως ἦν ὡνται, καὶ τοιοῦτοι ἦν οἱ ἅγιοι οὗτοι Θεὸς καὶ Ἄνθρωπος Ἰησοῦς Χριστὸς ἐν σαρὶ καὶ νόμῳ, &c. Concil. Antioch. Epist. Labb. Tom. 1. p. 848.

Εἰ γὰρ οὐκ ἔστι κατ' οὐσίαν ὁμοῖος ὁ υἱὸς τοῦ πατρὸς, λείπει τὴν εἰκόνα, καὶ οὐκ ἔστι πλήρης εἰκὼν, ἐδὲ τέλειον ἀπαύρασμα. πῶς ἐν ἀναγκάσκειτε τὸ ἐν αὐτῷ κατοικῆσαι πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς; Athanas. de Synod. p. 753. Comp. p. 556. Ed. Bened.

well before as after the Council of *Nice*. Now, to return to the point which we were before upon: Since it appears how high and great things the Apostle has said of *Christ*, in the two first Chapters of this Epistle; we have the more reason to believe that he meant to ascribe absolute *omniscience* to him, when he said, that *in Him are hid all the Treasures of Wisdom and Knowledge*.

A farther Proof of his *Omniscience* may be drawn from his being indisputably equal in Knowledge to the *Holy-Spirit* of God; That Spirit which *searcheth all things*, even the *deep things of God*; and who is as well acquainted with the Mind of God, as a Man is with his own Heart and Mind. I mention not other Arguments of the Son's *Omniscience*, deducible from his *Creative Pow-*

Note, that the Citation which Dr. Clarke (*Script. Doctr.* p. 114.) brings out of Athanasius, as if it had been his Interpretation of this Text, has no reference at all to it; as any one may see by looking into Athanasius. *Epist. ad Philadelph.* Tom. 1. p. 916.

Tantus est Filius quantus videbitur Pater: Totus de Toto integer de integro, perfectus de perfecto, consummataque virtute; sicut Apostolus dicit ad Colossenses, in quo *omnis plenitudo Divinitatis Corporaliter habitat*. Greg. Nazianz. Orat. 48. ex Version. Russ. p. 733.

Vid. Hilar. p. 979. 983. 988. 1362. Epiphan. Ancorat. p. 95. Contr. Hæres. p. 889. Exposit. Fid. Justin. Mart. ascript.

ers, and his being Preserver and Sustainer of the Universe, and from the Names of *Wisdom*, and *Truth*^a, given to him in Holy Scripture; and from his intimate Union with, and Knowledge of, God the Father: These and the like Considerations may serve still more and more to confirm us in the Belief of it; and to render it less questionable with serious and considering Men. I shall only add, that the *Ante-nicene* Catholics were no strangers to this Doctrine which I here maintain; but asserted it, many of them^b, as fully as I have done: None, so far as appears, ever presuming to oppose or contradict it. But there are some Objections against the Evidence I have produced, which come next to be consider'd. I shall confine my self to such Pretences as have been lately revived, and artfully set off, by the Author of *Scripture Doctrine*.

I. As to our Lord's being *Searcher of the Hearts*, He thinks^c it may be accounted for from a Passage of *Clemens of Alexandria*^d; which he would gladly so interpret as to make *Clemens* say, that Christ

a *Vid.* Origen in *Joh.* p. 28. Didym. de Sp. S. p. 515.

b See this made good in my Defense &c. p. 109. &c.

c *Script. Doctr.* p. 45, 118. 294.

d Τὸν Κύριον Ἰησοῦν τῷ παντοκράτορι καὶ θελήματι ἐπισκοποῦν τὴν καρδίαν ἡμῶν. Strom. 4. p. 611.

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is, by the *Will of the Almighty*, Inspector of our Hearts. But I have, in another place *, took notice how widely he has mistaken the Sense of his Author.

2. A second Pretence†, to invalidate our Proofs of the Son's *Omniscience*, is from *John* 8. 28. where our Lord says, *I do nothing of my Self*, but as my Father hath taught me, I speak these Things. The full meaning of which is no more than this, that God the Son is intimately united with the Father, never separate from Him; and therefore neither acts, nor speaks, but in Concert with Him. Our Blessed Saviour, speaking of his Father and Himself, is pleased to take up with such Expressions as are of common use with us: But they are to be soberly interpreted, suitably to the dignity of the Subject. This I observe, lest the Word

* *Defense of some Queries*, p. 110. 2d, or 3d Ed,

N. B. Παντοκρατορικὴ βολή, in Clemens, does not signify by the Will of the Almighty (as the Doctor construes it) but by his Sovereign, all-containing Will.

See *Parallel Expressions in other Authors*. Μόνος δὲ ὁ Θεὸς περιέχει τὴν βολήν τοῦ πάν. Pseudo-Just. ad Orthod. Qu. 11.

Immensus cum sit Deus, & mundi opifex, atque Omnipotens, immensa & mundi opifice, atque *omnipotenti voluntate*, & effectu novo, potenter & efficaciter fecit ut omnis plenitudo, &c. Fragm. Irenæi: pag. 341. Ed. Bened. Comp. Clem. Alex. p. 647. 679.

† See Clarke's *Script. Doctr.* p. 45. 138.

Taught

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Taught, taken from what is customary amongst Men, should be apt to convey a low *Idea*, when applied (tho' in a more refined and elevated Sense) to the Persons of the ever Blessed Trinity*. It is very certain that the Son has his Knowledge, and every other Perfection, from the Father, in the same Sense as he hath also his Nature or Substance from the Father: But it should be consider'd, that after our Blessed Lord had said, *The Son can do nothing of Himself* (John 5. 19.) He immediately added, *For what things soever He* (the Father) *doth, these also doth the Son likewise.* Let it then be acknowledged that *the Son can know nothing of Himself*, provided only that we add this Consideration to it, that *what things soever the Father knoweth, these also knoweth the Son likewise;* And then it will appear that those Expressi-

* *Dicere autem & loqui*, in Trinitate, non secundum consuetudinem nostram — accipiendum, sed juxta Formam incorporalium naturarum — neque enim ignorante Filio (Qui Sapiencia & Veritas est) Pater suam nunciat voluntatem; cum omne quod loquitur sapiens verusque subsistens in Sapiencia habeat, & in Substantia. *Loqui* ergo Patrem & *audire* Filium, vel e contrario, Filio loquente, *audire* Patrem, ejusdem naturæ in Patre & Filio, consensusque, significatio est. *Didym. de Sp. S. p. 515. Ed. Bened.*

Filius nihil a semetipso possit Facere, nisi viderit Patrem facientem: in sensu scilicet facientem. Pater enim sensu agit; Filius vero, qui in Patris sensu est, videns perficit. *Tertull. Contr. Prax. c. 15.*

ons, which the Objectors lay hold on, are so far from denoting any imperfection in the Son's Knowledge, that, on the contrary, they set forth the great and unmeasurable perfection of it; as being inseparably linked with, and indeed one and the same, in extent, and degree, with the *Father's*.

3. A third Objection, * against what we assert, is taken from *Revelations*, 1. 1. *The Revelation of Jesus Christ which God gave unto Him*. But This has no difficulty with any who consider that all the Transactions of God the Father with Mankind, are *in*, and *by*, *Christ Jesus*. Every Revelation of God is through Christ his Son, the Revealer and Interpreter of the otherwise unknown Father, and his Will, to Men. This Order and Oeconomy, observable in the Persons of the *Sacred Trinity*, is what we ought humbly to adore and reverence, rather than pry too curiously into; lest pretending to be *wise above what is written*, we fall from our own steadfastness, and lose our selves in inextricable Mazes.

4 The last, and most material Objection against us, is from *Mark*, 13. 32. *But of*

* Clarke's Script. Doctr. p. 45. 172.

That

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That Day, and That Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father. Or Father only; as it is in *Matt. 24. 36.* which the Author of *Scripture-Doctrine*, particularly taketh Notice of*. He does not, in Terms, declare whether this Text be, in his Opinion, a Proof of God the Son's being ignorant of any Thing; but is content to say †, or insinuate as from *Irenæus* (tho' He mistranslates his Author) that the *Father is Superior in Knowledge*, and that He only has *perfect Knowledge*: Very suspicious and doubtful Expressions, and left without Guard or Caution. But to come to the Point. I am to show that These Texts of *St. Mark*, and *St. Matthew*, prove nothing at all against the *perfect Knowledge*, or strict *Omniscience* of the *Divine Nature* of Christ. It is not said, the *Son of God* knew not the Day of Judgment, but the *Son*, that is, the *Son of Man*; as appears from the Context, in Both the *Evangelists*: (*Matt. 24. 37, 39. Mark, 13. 26, 34.*) And it is well observ'd by *Athanasius* ‡, that, after our Lord had mention'd the *Angels* as not knowing that Day, He did not

* See Clarke's *Script. Doctr.* p. 45. 132.

† Clarke's *Script. Doctr.* p. 133, 134.

‡ Athanas. Tom. 1. p. 593.

add, *neither the Holy-Ghost*; that it might still be considered, that, if the *Holy-Ghost* knew the Day, well might also *God the Son* know it; and that therefore what is here said of the *Son*, relates to the *Son of Man* only. It is objected by *Crellius*, and Others, that it could not with Truth and Sincerity be said of *Christ* that He was *ignorant* of the Day, if He knew it in any Capacity: as it cannot be denied that Man is *immortal*, so long as He is *immortal* in any Respect or Capacity. But to This I answer, that as it may be truly said of the *Body* of Man that it is not *immortal*, tho' the *Soul* be: So it may be truly said, that the *Son of Man* was *not knowing*, tho' the *Son of God* knew every thing. Now, since *Christ* may speak of Himself, either as *Son of God*, or as *Son of Man*; it is not inconsistent with Truth and Sincerity for Him to deny that He knew what He really did know in one Capacity, while He was *ignorant* of it in another. Our Lord says, in one place. *Now I am no more in the World*, (*Joh. 17. 11.*) and in another place, *Ye have the Poor always with you, but me ye have not always*. (*Matt. 26. 11.*) denying that He was, or should be, any longer present with his Disciples; which can only be understood of

of his Humane Nature and Bodily Presence: For in another respect He elsewhere says; *Lo I am with you always* (Matt. 28. 20.) and *if any Man love me—my Father will love Him, and We will come unto Him and make our abode with Him.* *Joh.* 14. 23. From hence we see, that our Blessed Lord might, without any Breach of Sincerity, *deny* that of Himself considered in one Capacity, which He could not have *denied* in another. He denies the Knowledge of the Day of Judgment, but in respect of his *Humane Nature*; in which respect also, He is said to have *increased in Wisdom* (*Luk.* 2. 52.) the Divine *Logos* having, with the Human Nature, assumed the *Ignorance*, and other *Infirmities* proper to it *. If it be objected that the *Son* is here placed after the *Angels*, and that the *Gradation* requires that we should understand the Text of a Nature *superior to Angels*; it is easily answered, that the *Son* of *Man's* Union with the *Logos*, and the particular Concern the *Son* of *Man* has in the last Judgment, are sufficient to account for the supposed *Climax*, or *Gradation* †.

* See Mr. Boyse's very judicious Account of this Text, in answer to the pretences of Mr. Emlyn, who never thought fit to make any reply to that part.

† See Dr. Bennet on the Trinity, p. 154. &c.

Upon the whole then, it appears that our Lord might very sincerely and justly say, that He knew not the Day or Hour of the Final Judgment; understanding it of Himself considered in his *Human Capacity*; tho' at the same time, in another Respect, He could not be ignorant of any Thing*. If it be pretended farther, that the *Son of God*, as such, and every other Person whatever, is excluded, because of the Words *Father only*; I answer, that the *exclusive* Term, *only*, is not to be so strictly interpreted as to exclude what *essentially* belongs to the *Father*, and may be reckon'd to Him, as included in Him, His WORD, or SPIRIT. It is said, (*Rev. 19. 12.*) of God the *Son*, that

* A learned Gentleman has lately attempted a different Solution of the difficulty arising from these Texts; for which I heartily thank Him. I do not dislike the proposing of several ways of coming to the same Point: Only I wish the Author had been content with recommending One, without condemning Another. He may please to consider, that we are upon the Defensive only, with regard to These two Texts; that we prove the Son's Omniscience from other Texts; and that a Respondent, as such, can never beg the Question. Not to mention that the distinction of the Two Natures, Divine and Human, is demonstrably plain from other Scriptures; that therefore Our Solution is very natural and obvious; that it must be admitted with regard to Luk. 2. 52. (and why not in the other Places) and that if our Saviour's Dark and Mystical way of speaking be sufficient to justify even so hard a Supposition, as That seems to be which this Gentleman goes upon; it will be more than sufficient to take off all Scruple with respect to so easy, and so unexceptionable a Solution as ours is.

He

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He had a Name written, which no one (b'deis) knew but he Himself. Now, if it be reasonable and just to infer from thence, that the *Father* was *Ignorant* of *That Name*; then let it also be reasonable to infer from this place of *St. Matthew*, that the *Son* was *Ignorant* of the *Day of Judgment*: Or, if such Inference be manifestly false and unjustifiable, in one case; there must be something more than the bare Force of the *exclusive* Term to make it true or justifiable, in the other.

From what hath been said, it is manifest, that Holy Scripture has, by necessary Consequence, and also in *express* Terms, ascribed *Omniscience* to the *Son of God*: And that the Pretences against it are of no weight; being founded only on misinterpretation of Texts, and misapplication of what relates to *Christ* in one Capacity, to him consider'd in another.

3. I proceed, thirdly, to another *divine* Attribute ascribed to *Christ*, in Holy Scripture: *viz. Omnipresence.* The Texts which prove it are these that follow: *Where two or three are gather'd together in my name; There am I in the midst of them: Matt. 18. 20. Lo, I am with you always,*

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even

even unto the end of the World^a: Matt. 28. 20. By him all things consist: Col. 1. 17. These Texts demonstrate that our Blessed Lord is present on Earth, at the same time that he is also present in Heaven; that his presence reaches to all the Ends of the Earth, to all Men living quite round the Globe; to the whole System of Creatures; for *by him all things consist: As much as to say, In him they live, and move, and have their Being;* which is the most lively and emphatical description of the *Omnipresence* of God. Christ's *Omnipresence* is likewise intimated from the Worship order'd to be paid him by Men, by Angels^b, by the whole Creation^c. The same thing may certainly be inferr'd from his being Creator of the Universe. Hence it is that the Antients do, with one voice, declare for the *Omnipresence* of God the Son^d. Some of them indeed have been thought to have given into contrary Sentiments, in their Disputes with the *Noetians*, or

^a Vid. Origen. Contr. Cels. p. 239. in Joh. p. 122, 128, 419.

^b Heb. 1. 6.

^c Rev. 5. 8.

Si Homo tantummodo Christus, quomodo adest ubique invocatus, cum Hæc *Hominis* Natura non sit, sed *Dei*, ut *adesse omni loco possit? Novat. c. 14.*

^d Just. Mart. Apol. 2. c. 11. p. 27. Ed. Ox. Irenæus p. 190. 231. 315. Ed. Bened. Clem. Alex. 711. 831. 840. Ed. Ox. Tertull. adv. Prax. c. 23. Origen. Contr. Cels. p. 239. 164. Hippolyt. Fragm. p. 45. Vol. 2. Fabric.

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Jews. But, upon careful inquiry, this appears to be only a groundless surmise; as is largely and solidly proved by the Judicious and Learned Bp. *Bull**.

It may perhaps be objected, that the Son's being present to all Men, or even to all Creatures, does not prove his *Omnipresence*, in the largest and fullest Sense. To which it is sufficient to reply, that, tho' there is not any Scripture-proof of an absolute *Omnipresence* of the Son, extending beyond the limits of the World into I know not what imaginary *extramundane* Spaces, yet there is full proof of his *Omnipresence* through the *whole Creation*; which is, to all intents and purposes, the very same thing to us with *Divine Omnipresence*; and is as high as Scripture has any where carried the *Omnipresence*, even of God the *Father*. Thus far I have proceeded in the proof of the *Divine Attributes* ascribed in Scripture to our Saviour *Christ*. The *Titles* I have recounted and vindicated in a former Discourse. Nothing now remains but

III. To Sum up the Force of the general Argument, and to obviate such general Objections as are brought to weaken our Con-

* *Bull.* Defens. Fid. Nic. Sect. 4. c. 3.

clusion. I have left my self but little room for this: Indeed, much is not needful. If the Premises stand, the Conclusion makes it self. Every single *Attribute* that hath been mention'd, every single *Title*, almost, justifies the Inference, that *Christ* is no *Creature*, but truly and strictly *God*: All together make so full, so clear, so irrefragable a Demonstration of it, that one might justly wonder how Any, who retain the least Regard or Reverence towards the Sacred Writ, can make any serious doubt of it. It cannot be shown that any one of those *Names*, *Titles*, *Attributes*, and *Essential Properties* of God, was ever given, in this manner, and with those circumstances, to any *Creature*. If one or two of them, (as the Name, *God*, for Instance,) might be *equivocal*, yet the rest are not so; and the *manner* and *circumstances* wherewith they are ascribed to *Christ*, sufficiently determine the Sense of them. If *Titles* alone are not of weight sufficient, *Attributes* come in to strengthen and confirm them: And if any Scruples remain still, *Creation* and *Adoration* understood of, and Attributed to *Christ*, render the Proof still more irrefragable. The Strength and Number of the Evidences concurring to establish *Christ's Divinity*, when fewer and less considerable might have been sufficient,

is very wonderful; as if Divine Wisdom had purposely so order'd it, foreseeing what Opposition would be made to it. Were it possible, by any Quirk or Subtlety, to elude every *single* Evidence, yet the joint-Force of all together would be very considerable; because it is hardly to be imagined that, in an affair of this moment, God would ever have suffered so many plausible Appearances, and specious Presumptions, of a thing that is not, to stand in Scripture, for the *Deception* even of *Wise*, and *Good*, and *Conscientious* Men. The *Jewish Church* were trained up to a Sense of the *True God*, by those very *Characters* which are applied to Christ. Upon those they formed their *Idea* of the *Divine Being*; and would have thought it *Blasphemy* to have ascribed the same, tho' by way of *Figure* only (in so *serious* a Concern) to any *Creature*. And not They only, but all Mankind must allow, that none more expressive and significant Characters of *God* can be devised, than several of those are which are applied to *Christ*. If we are mistaken in this Matter, it is a Mistake which the Christian World, by plain Force of Scripture, has, in a manner, inevitably been led into. He must be a very weak Man who can imagine, that the Doctrine of the

Trinity could ever have come in, or could have subsisted half a Century, were it not for the plain and irresistible Reasons for it, appearing in *Holy Scripture*. How the matter now stands all the Christian World over (except a few Reclaimants) is very well known. If we run up 14 hundred years higher, (or thereabout) we find the Body of the Bishops and Clergy, summon'd from all Parts to debate this very *Question*, determining at length as we have done, and as much *deceived*, (if we are deceived) as we are at this Day. If we look 60 Years higher, and may judge of the Principles of the Church at that Time, from those of the two Celebrated Bishops of *Alexandria* and *Rome*, with their Clergy; we still find them lying under the same fatal *Deception* that prevails now. Go up a hundred years higher, to the middle of the second Century; still, all the way as we pass, we meet with plain Marks and Characters of the same *Delusion*, if it be any, overspreading the Church of *Christ*; at a Time when *Miracles* were not ceased, nor *Revelations* uncommon. In short, when we have carried our Searches up to the very *Apostolick* Age, we still observe manifest footsteps of the same *Error* (if it be one) prevailing: nor can we find so much as one
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Man, of any considerable Repute among Christians whom we can certainly prove to have been free from it. Surely God had soon forsaken his *Heritage*, and given up his Church to *strong Delusions* (That Church against which the *Gates of Hell shall never prevail*) if we have been mistaken in these Things. It appears however from hence, how powerful and forcible the Scripture-Evidences of Christ's *Divinity* have ever been, upon the Minds of Men: not the Illiterate, Unthinking, or Injudicious, but the Wisest, the most Considerate, the brightest Ornaments, and the most eminent Lights of the Christian Church. But our *Adversaries* are Men that can look up against all these Evidences, and can harden their Minds in Opposition to them. Let us see what they have to plead, in order to fence off Conviction, and to keep their wretched Cause in any tolerable Countenance, at this Day.

I. To our Argument, so far as respects the *Divine Titles* given to God the Son, in Holy Scripture, it is Objected*, that the Highest Titles of all, such as ὁ ὢν, the most High, or Supreme; παντοκράτωρ, the Almighty, or Supreme over all; εἰς Θεὸς ὁ πατήρ πάντων, the one God and Father of all; εἰς Θεὸς ἐξ ὧν τὰ πάντα, one God of

whom are all things, are never applied to the Son, in Scripture. To which I answer, First, that if God the Son has not every *Divine* Title which is applied, in Scripture, to God the *Father*, yet He has more than enough to prove that he is *no Creature*; but that he is truly, strictly, and essentially God: So that if any other high Titles be ascribed to the *Father*, (not as *Father* but as *God*) Those also, tho' not specially applied to the *Son*, in Scripture, are virtually contain'd, and necessarily included in those other that are expressly given Him. I answer, Secondly, that the Title of *παντοκράτωρ*, *Almighty*, is expressly applied to God the Son, in Scripture, as hath been shown*. And the Sense of *ὁ Θεός* (*most High* or *Supreme over all*), is plainly ascribed to Him *Rom. 9. 5*. And, very probably, the Title itself, in other Scriptures, is applied to Him†, were it worth the while to insist upon a fruitless Nicety, after so many and great Proofs of what we maintain. As to the Titles of *one God* and *Father of all*, and *one God the Father of whom are all Things*, we should

* Sermon. 6. p. 227.

† Psalm 87. 5. Vid. Tertull. contr. Prax. c. 27. Athanas. p. 889. Ambros. de Fid. l. 3. c. 2. p. 498. Psalm 82. 18. Vid. Athan. p. 889. Ambros. p. 498. Luk. 1. 16. Vid. Ambros. de Fid. l. 3. c. 2. p. 498.

think it very strange indeed, to find Them applied to *God the Son*; because, taken all together, They are *Personal* Titles, peculiarly belonging to *God the Father*. It must appear very much for the Advantage of our Cause, that Scripture has so indifferently applied every *divine* Title almost, to *Father* and *Son*, as barely to leave no more than were proper or necessary to keep up the Distinction of *Persons*: And it must appear as a standing Monument against our Adversaries, to their Shame and Confusion, that after we have given them every Proof that can be requisite to show that the Son is strictly *God*, yet none shall be thought sufficient, unless it be a Proof of what we pretend not, of *God the Son's* being the very same Person with *God the Father*. This indeed is the secret meaning of all the Opposition made against us: Here lies the Mystery of their *Heresy*, in this one false Principle, that the Son cannot be the *Supreme God*, that is, not truly, strictly, and essentially God, unless he be the very *Person* of the Father. Upon this Bottom rest both *Sabellianism* and *Arianism*: And this is what the Advocates of Both have, betwixt them, been labouring to prove, now for fifteen hundred years, and have met with nothing but Disappointment. To conclude
this

this Article; we readily allow that the Title of *one God and Father of all*, is nowhere applied, either in *Scripture* or *Antiquity*, to God the Son; because the Son is not the *Father*: But the Title of the *one God*, we prove to belong to Him, as often as we prove that he is *Lord and God, Jehovah, over all God blessed*, and the like; For *Scripture* acknowledges no more Gods than *one*. The Title of *one God the Father of whom are all things*, may also be peculiar to the *Father**, because of the *personal* distinguishing Characters,

* N. B. The Author of *Modest plea &c.* continued, is so destitute of Arguments from *Scripture*, that he is forced to repeat this Text of the *Corinthians* (tho' nothing to his purpose) perpetually; And it is to serve for an Answer almost to every thing. The Son is not the one God of whom are all Things, says He, over and over. And what then? He is not that Person there stiled the one God, and particularized by this Character, of whom are all Things; That is, the Son is not the Father. Who pretends that He is? But He is the Lord and God by whom are all things. The Father singly is not the first Cause of all Creatures, but Father and Son (including always the Holy-Ghost) together; as appears from that very Passage. See my second Sermon p. 54. &c. The Author's mixing and blending Personal and Essential Characters together, with too Artificial a confusedness, may take with some Readers; but is easily seen thro' by Men of Sense. There's no more in it than this; that the Son cannot be God in the proper and strict Sense, because He is a Son: whereas the contrary is the Truth; He is God because He is God's proper Son, of the same Nature with Him. This Author will never prove that unbegotten, a relative Character, is the proper Notion of the word God; but Divine Perfections, wherever they really subsist or in whatever manner they subsist, unbegotten, begotten, or proceeding

Father.

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Father, and of *whom*, denoting some particular manner of *Subsisting*, or *Operating*. But if the Son be God, *by whom* are all things, He is *Essentially*, tho' not *Personally* the same God with the *Father*, unless there be more Gods than one. But

2. Another Objection to our general Argument drawn from the *Titles* and *Attributes*, is, that they are ascribed to the Father in a *higher* and more *eminent manner* than to the Son*. This Objection is so loosely and carelessly worded, that it is not easy to fix any certain Sense to it. Would but the *Objectors* say, in plain Terms, that the Titles of *God*, or *Jehovah*, or *Almighty*, when applied to the Son, do not signify truly and strictly *Divine*, *Necessarily-existing*, *Supreme over all*, as when applied to the Father, we might readily know how to deal with them; Or would they but say, that the Attributes of *Eternity*, *Omniscience*, *Omnipresence* &c. when ascribed to the Son, signify no more than a *limited Duration*, *Knowledge*, *Presence* &c. we should thank them for speaking plain, and for giving us an opportunity of confuting what they have to plead

* Modest plea. p. 148.

for such rash and *blasphemous* Assertions. But since they are pleas'd only to express themselves indefinitely and uncertainly, we can give them no *certain* answer, more than this: that, supposing those *Titles* or *Attributes* to be ascribed in a more *emphatical* and *eminent* manner to the *Father*, as *first Person*, yet they are ascribed also to the *Son* in their utmost Latitude and Extent, and in the very *same Sense* (*Omniscience* or *Eternity* signifying neither more nor less than *Omniscience* or *Eternity*, whether applied to *One* or to the *Other*) and therefore the Objection from the *more eminent* manner, according as it is understood, is either without *Truth*, or without *Weight*. The Sum of all is only this, that the *Father* is *Father*, and the *Son* is *Son*; one *First* in order, the other *Second*. Whatever Consequences necessarily follow this *Concession*, we are very ready to admit: And it would save us a great deal of Trouble if the *Objectors* would but try the strength of their *Philosophy*, and put the Cause upon this single Question; *Whether it were possible for God to have had a Son of the same Nature, Coequal and Coeternal with Him?* We shall be very ready to join issue with them upon this very Point; and it seems to be both a fair and
a short

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a short way of ending the Controversy. But if they still delight in Obscurity and Darkness, declining a fair open Examination of their Tenets, Running from the point in Question, Skreening themselves under general and ambiguous Terms, Insinuating what they will not say, and saying what they cannot prove: If this be the Method they persist in, it will be easily seen that they seek not *Truth*, but *lie in wait to deceive*; and are afraid of coming to the Light, lest their *Errors* should be made manifest.

Now to God the Father, Son and Holy Ghost, be all Glory for ever. Amen.

DIVINE

CHRIST'S DIVINITY

PROVED FROM THE

FORM of BAPTISM.

The eighth SERMON preached
April 6. 1720.

MATTH. XXVIII. 19.

*Go ye therefore and teach all Nations,
Baptizing them in the Name of the
Father, and of the Son, and of the
Holy-Ghost.*

THE Text contains the solemn Form of Baptism prescribed by our Blessed Lord Himself, as a perpetual standing Law to his Church. As soon as he had run through the great Work of *Redemption*, having compleated his Conquests over Death and Hell, by his rising from the Dead, He acquaints his Disciples with the Commencing of his *Mediatorial Kingdom*. *All Pow-*
er

Ser. VIII. Christ's Divinity proved, &c. 287
er was given Him both in Heaven and Earth. Then was fulfilled the Prophecy of the *Royal Psalmist*, who, speaking in the Person of God the Father, says; *Thou art my Son, this day have I Begotten Thee. Ask of me, and I will give Thee the Heathen for thy Inheritance and the uttermost parts of the Earth for thy Possession.* Ps. 2. 8. Our Lord having redeemed Mankind, and thereby acquired a new and *special* Claim to their Homage and Service; enter'd, as it were, and took Possession of his purchased Inheritance. The use He intended, was, to bring *all Nations*, now made his *own* by right of Redemption, to the Knowledge and Worship of the true God. The Honour of doing this, was what no *Prophet* or *Ambassador*, before Him, was admitted to. It was reserved to the *Fulness* of Time, for the more illustrious Manifestation, and more pompous Reception of the Son of God. And now, since Christ Himself had undertaken to draw all Men unto Him, the first and principal Thing which all the Nations of the World were to have Notice of, was the Obligation they lay under to Three Persons, of *high* Character and Distinction and *related* to each Other, called by the Names of *Father, Son, and Holy-Ghost*. In this consisted the Sum
of

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of Christianity: On this Foundation were the Apostles to erect a Church all the World over. Here, if any where, a right understanding would be highly necessary; nor could any one err more Dangerously or Fundamentally, than in an Article of so great Importance. The Text informs us of the Commission given to the Apostles; and we need not doubt but that it was every where faithfully and punctually Executed, both by Them and their Successors. We have sufficient Proof of the matter of Fact from Church-writers * all along, and as high as *Justin Martyr*; who *lived* in, or near the Aposto-

* Ἐπὶ ὀνόματος γὰρ τοῦ πατρὸς καὶ υἱοῦ καὶ Διοπόντος Θεοῦ, καὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πνεύματος ἁγίου, τὸ ἐν τῷ ὅδῳ τῷ λατρεῖν ποιεῖνται. Just. Apol. 1. c. 79. p. 116. Ox. Ed.

Potestatem Regenerationis in Deum dans Discipulis, dicebat eis: *Euntes docete omnes Gentes, baptizantes eos in nomine Patris, & Filii, & Spiritus Sancti.* Iren. 1. 3. c. 17. p. 208.

Novissime mandans ut Tingerent in *Patrem & Filium & Spiritum Sanctum*, non in unum: Nam nec semel, sed ter, ad singula nomina, in Personas singulas Tinguimur. *Tertull. adv. Prax. c. 26. vid. etiam de Baptism. c. 13.*

Dominus enim post Resurrectionem Discipulos suos mittens, quemadmodum baptizare deberent, instituit & docuit, dicens; *Data est mihi omnis potestas in cælo & in Terra: Ite ergo, & docete gentes omnes, baptizantes eos in nomine Patris & Filii & Spiritus Sancti*; Insinuat Trinitatem, cujus Sacramento Gentes baptizarentur. *Cypr. Ep. 73. p. 200. Ed. Ox.*

Quomodo ergo Quidam dicunt foris extra Ecclesiam, imo contra Ecclesiam, modo in nomine Jesu Christi, ubicunque & quomodocunque Gentilem baptizatum remissionem peccatorum Consequi posse; quando Ipse Christus Gentes baptizari jubeat in plena & adunata Trinitate? *Cypr. Ep. 73. p. 206.*

lick

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lick Age, and *wrote* within forty Years of it. It was Then the constant Practice of the Church to Baptize in this *Form*, pursuant to our Lord's Commission (a certain Argument that this Text of St. *Matthew* appeared in the *Copies* Then in use, as it is also Now found in all the *Copies*, and all the Antient *Versions*) and there is no just reason to suspect, but that Baptism had been constantly administred in That very *Form* from, and in, the Times of the Apostles.

There is indeed some ground of Scruple (which the *Hereticks*^a of former Times laid hold on) arising from the History of the *Acts*, which no where tells us of the Apostles Baptizing *in the name of the Father, Son, and Holy Ghost*; but mentions only their Baptizing *in the name of Jesus Christ*^b, or *in the name of the Lord Jesus*^c, or *in the name of the Lord*^d. St. *Cyprian*, in answer to this difficulty, seems to admit the matter of Fact so far, that the Apostles did Baptize some in the *name of Christ Jesus*, but *Jews* only; not *Gentiles*, whom, He thinks, the *Commission* peculiarly re-

a Vid. *Cyprian*. Epist. ad Jubajan. p. 205, 206. ad Pompei.

b Acts 2. 38. *Comp.* 3. 27.

c Acts 8. 16. — 19. 5. *Com.* Rom. 6. 3.

d Acts 10. 48. — 22. 16.

spected, and whose circumstances were something different from those of the *Jews**. Nevertheless, it may be doubted, whether this was *Cyprian's* Solution of the Difficulty or no; some passages† of the same Epistle seeming to carry a contrary Sense: And considering how unanimous most, if not all the other early Writers‡ of the Church have been in denying the Fact, that ever the Apostles Baptized in any different Form from what our Lord prescribed, one may incline to think that *Cyprian* was of the same Judgment. The most probable and most generally received Account of this matter is, that the Apostles Baptized all, both *Jews* and *Gentiles*, in the same Form; *in the name of the Father, and of the Son, and of the Holy Ghost*: And that when they are said to have Baptized in the *name of Christ Jesus*, the meaning only is, that they Baptized *into the Faith and Religion of Christ Jesus*; in that Method, and according to that Form which our Lord Him-

* *Alia enim fuit Judaeorum sub Apostolis ratio, alia est Gentilium conditio. Cypr. ad Jub. Ep. 73. p. 205.*

† *Jesu Christi mentionem fecit Petrus, (Act. 2. 38.) non quasi Pater Omitteretur, sed ut Patri quoque Filius adjungeretur. Cyprian. ibid. p. 206.*

‡ *Some doubt has been made of St. Ambrose, as to this particular; of which see the Notes to the Benedictine Edition: Ambros. de Sp. S. l. 1. c. 3. p. 607. See also Mr. Bingham's Antiquities of the Christian Church, B. 11. c. 3.*

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self had prescribed *. The Apostles administered *Christ's*, (not *John's* Baptism) That Baptism which Christ had appointed: St. *Luke* expresses it briefly by Baptizing *in the name of Christ*; not because it ran in his *name* only, but because it was Instituted by his Authority. Thus the Practice of the Apostles is reconciled with the *Commission* given them. As to the Practice of the Christian Church after the Apostles, there can be no doubt of it, considering how many and how early Records we have of it. The main Thing now to be inquired into, is, the Meaning, Intent, or Purport of that solemn Form *in the name of the Father and of the Son and of the Holy-Ghost*. Baptism had been an Antient Custom of the *Jews*, long before our Saviour's Appearance in the Flesh †. It was by *Baptism* that They admitted *Profelytes* into their Religion, entering them thereby into Covenant with the *true God*, in Opposition to all the Gods of the Nations. This very Practice

* Τὸ μὲν εἰς Χριστὸν Ἰησοῦν βαπτισθῆναι, σημαίνει ἐν τῷ κατὰ τὴν ἐκπόλιν Ἐκκλησίᾳ Ἰησοῦ βαπτισθῆναι· ταῦτα, εἰς πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, Eulogius apud Phot. Cod. 280. p. 1608.

In nomine *Jesu Christi* jussi sunt baptizari, (*Act.* 2. 38.) & tamen intelliguntur non baptizari nisi in nomine *Patris* & *Filii* & *Spiritus Sancti*. August. Contr. Maxim. l. 2. c. 17. p. 715. See Bull, Op. Posth. p. 850. &c.

† See Mr. Wall's *Introduction to his History of Infant-Baptism*:

our Blessed Lord took up, adapting it to the like purposes; only altering the *Form* of it, now made to run in the name of the *Father, Son, and Holy-Ghost*†. Had it run in the name of *Christ* only, one might have imagined that *Baptizing unto Christ*, had been much of the same Import with *Baptizing unto Moses*, Christ being consider'd as the *Minister* and *Publisher* of the *Christian* Religion, in like manner as *Moses* was of the *Mosaick* Institution. But since the *Father* Himself is one of the Persons specified, into whom the Nations were to be Baptized, *Baptizing into*, must here bear a much higher Sense: *viz.* entring into Covenant with a Person as *God*, professing *Faith* in Him as such, listing ones self into his *Service*, and vowing all Obedience and Submission to Him. This is the most natural and obvious Import of this Rite of Initiation, this solemn Form of Baptizing *in the name of the Father, and of the Son, and of the Holy-Ghost*: i. e. into the *Faith, Service,*

† The Jews baptized Proselytes into the Name of the Father, that is, into the Profession of God, whom They called by the Name of Father. — It was proper among the Gentiles (so baptize) in the Name of the Father, and of the Son, and of the Holy-Ghost, that They might be hereby instructed in the Doctrine of the true God. Hear This, O Arian and Socinian. *Eightfoot. Op. Vol. 2. p. 275.*

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and *Worship* of the Holy-Trinity, the one true God. That this is really the Case, I shall endeavor to show farther, both from the Reason and Nature of the Thing it Self, and from the Testimonies of the *Antients*.

I. We may Argue the Point from the Nature and Reason of the Thing it Self, which may suggest to us the following Considerations.

I. That the *Nations* were to be Baptiz'd in the name of *Three* Persons, in the *same manner*, and therefore, very probably, in the *same Sense*, as in the name of *One*. Whatever Honour, Reverence, or Regard, is paid to the *Father*, in this solemn Rite of Initiation, the same may reasonably be supposed to be paid to all Three. Is He recognized as the Object of Worship? So are the other two Persons likewise. Is He God and Lord over us? So are They. Are we his Subjects, Servants, Soldiers list-ed under Him? So are we equally list-ed under all. Are we hereby Regenerated and made the Temple of God the Father? So are we also Regenerated unto the other two Persons, and are likewise made the Temple of the *Son* and of the *Holy-Ghost*.

For, what good Reason can be given why the same outward Act, respecting all the Three, shall not carry with it the same Import and Significancy? Or if there be any Doubt or Question of what it Signifies, how can we better Resolve it than from what is clear and plain, so far as respects the *Father*; inferring it of the other two Persons, from Analogy, and Parity of circumstances?

2. To confirm which, we may consider, Secondly, that in the very names of *Father* and *Son*, a near *Relation*, *Alliance*, and *Unity* between *Two* of the *Persons* mention'd, is intimated; and Parity of Reason will infer the like for the *Third*. It is not said, in the Name of *God*, and his *two faithful Servants*; Nor into *God* and *Christ*, and the *Holy-Ghost*; which might have suggested a Thought that One only of the Three was *God*: But it is in the name of the *Father* and of the *Son*: (how equal and how familiar!) without any note of Distinction more than That of a *Personal* Relation, carrying with it the *Idea* of *sameness* of *Nature*; as every *Father* and *Son*, among Men, are of the *same Humane Nature* with each Other. It might therefore reasonably be presumed, from the wording
of

of the very *Form* of Baptism, that the two first Persons named were equally *Divine*: And the Inference from thence would reach to the *Divinity* of the *Third*, to make all suitable and consistent. Besides that the Epithet of *Holy*, and the name of *Ghost*, or *Spirit*, to which it is join'd, could not but favor and countenance such an Apprehension of Him.

3. It may farther be considered, that a new Religion was to be introduced and ushered in with this solemn Form of words. The Gentiles were to be taught to turn from their *Vanities to the living God*, to renounce their *Idols and false Gods*, and so to be Baptized *in the name of the Father, and of the Son, and of the Holy-Ghost*. What more Natural or Obvious Thought could occur to them, on this occasion, than that instead of all their *Deities*, whom they had before bowed down to, they were now to Serve, Worship and Adore *Father, Son and Holy-Ghost*, the only *True and Living God*? What could They imagine from this Pompous and Solemn proclaiming of these Three Persons, in Opposition to all other Gods, but that these Three had really That *Divinity* which was presumed only, with respect to the

Gods of the Nations; and had a *natural* Right to all that Homage and Service which Men ought to pay to a *Divine* Being? I may add, that the Form running in the *name*, not *names* of those Three, might insinuate that the *Authority* of all the Three was the *same*, their Power equal, their Persons undivided, and their Glory one*.

4. Give me leave to observe farther, that nothing can appear more unreasonable or unnatural than to suppose that *God* and two *Creatures* are here join'd together in this so solemn Rite of Initiation into a new *Religion*, into the Service of the *Living God*, in Opposition to all *Creature Worship*. Acts 14. 15. Rom. 1. 25. For, as no

* Ubi unum Nomen audis, unus est Deus: Sicut de Semine Abraham dictum est, & exponit Paulus Apostolus: in semine tuo benedicentur omnes gentes: non dixit, in seminibus, tanquam in multis, sed tanquam in uno, & semine tuo, quod est Christus. Sicut ergo quia ibi non dicit in seminibus, docere te voluit Apostolus, quia unus est Christus: Sic & hic cum dictum est in nomine, non in nominibus, quomodo ibi in semine, non in seminibus, probatur unus Deus Pater & Filius, & Spiritus Sanctus. *August. in Johan. Tract. 6.*

Vid. Petav. de Trin. l. 2. c. 12. S. 8. c. 14. S. 4, 5, 6.

Baptisma unum: eodem enim modo, & in Patrem, & in Filium, & in Spiritum Sanctum baptizamus, & ter mergimur, ut Trinitatis unum appareat Sacramentum. Et non baptizamus in nominibus Patris, & Filii, & Spiritus Sancti, sed in uno nomine quod intelligitur Deus. Et miror qua consequentia in uno Vocabulo, eodem opere, & eodem Sacramento, Naturæ Diversitatem, Arius, Macedonius, & Eunomius suspiciuntur, Hieronym. Com. in Eph. c. 4. p. 362. Ed. Bened.

Rational

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Rational Account can be given of the *Son* and *Holy-Ghost's* being so indifferently join'd with the *Father*, in so publick an Act, and of such high Importance to the Salvation of all Men, unless it be that all Men are required to have *Faith* in, and to pay *Worship* and *Service* to Them also, as well as to the Father: So neither can it be reasonably imagined that they are recommended to us in any such Capacity, as Persons to be *Believed* in, *Served*, and *Adored*, if They be *Creatures* only, or if They be any thing else but the true and *Living* God.

Thus far I have been Arguing the Point from the Nature and Circumstances of the Thing it Self, without taking in what *Scripture* has revealed of the Nature, Character, and Offices of the Three Persons: That indeed would be the best Comment upon the Form of Baptism; but it must be waved here, my design being to raise a distinct Argument for the *Divinity* of Christ, from the *Form of Baptism*, considered by it self; only taking in such Considerations as naturally arise from it, together with the Sense of *Antiquity* upon it, which I come next to Examine.

2. Whe-

2. Whatever Uncertainty there may be in our Reasonings on this Head (tho' the least that can in Justice be said of them, is, that They are extremely Probable) if they appear to be countenanc'd by the concurring Sentiments of *Antiquity*, they must then be own'd to be of much greater Force, and will the more readily be submitted to, by all Wise and Considering Men. The Author of *Scripture Doctrine** is very right in referring us to the Sentiments of the *Primitive Church*, for the true meaning of this Text of St. *Matthew*, containing the *Form of Baptism*; tho' he happens, as is usual with Him, to give a very lame and crude Account of *Antiquity*; interpreting the Form of Baptism by the *Apostle's Creed* (as he pretends) and the *Creed* it Self, as he pleases. As to the *Apostle's* (that is, the *Roman*) *Creed*, and whether it be a *profess'd Paraphrase* upon the Text of St. *Matthew*, I shall say more in the Sequel: In the Interim, it will be proper to inquire into the Sentiments of the

* *His Words are:* How this Text was universally understood in the primitive Church cannot be doubted, there being still extant a *profess'd Paraphrase* upon it, even the *Apostle's Creed*; which, from the earliest Times of Christianity, was, with little Variation, in the several Churches, the *Baptismal Creed*, or *Profession of Faith*, which all Christians were taught, on purpose that *They might understand what it was They were baptized into.* Clarke's Reply, p. 204.

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 earliest Writers, in respect of the true and
 full Import of the *Form of Baptism.*

Justin Martyr is the oldest Writer we
 have, that Mentions the Commission to Bap-
 tize *in the name of the Father, and of
 the Son, and of the Holy Ghost.* How He,
 and the Christians of his Time understood it,
 may be easily gathered from his Writings.
 In his first *Apology*, He takes upon Him to
 answer the Charge of *Atheism*, brought a-
 gainst the Christians by their Heathen Per-
 secutors: And There he has these remarka-
 ble Words. “ We are called *Atheists*.
 “ And indeed we confess that in respect of
 “ such *reputed* Gods, we are *Atheists*;
 “ but not in respect of the most true God
 “ untainted with Evil, the Father of Righte-
 “ ousness and Soberness, and of other Vir-
 “ tues. *Him* and his *Son* that came from
 “ Him (and who taught us and the Host
 “ of other Angels, that are *good*, being his
 “ followers and liken’d to Him, these things*)
 “ and the *Prophetick Spirit*, we Worship
 “ and Adore, Honouring them in Spirit (in
 “ *Reason*) and in Truth†. Here it is Obser-

* See this Passage justified: Bull. D. F. p. 70. Op. Posth.
 p. 961. 1037.

† Ἐνθὺνδε καὶ ἄνθρωποι κεκλημένοι, καὶ ὁμολογῶμεν τὸ τοιούτων
 νομιζομένων Θεῶν ἄνθρωποι εἶναι, ἀλλ’ ἐχὼν ὁ ἀληθεύς, καὶ πατὴρ
 δικαιοσύνης καὶ σωφροσύνης, καὶ τὸ ἄλλων ἀρετῶν, ἀνεπημίκτης τε
 καὶ ἁγίος. ἀλλ’ οὐκ οὐκ πρὸς αὐτοῦ καὶ τὸν πατέρα αὐτοῦ καὶ τὸν υἱόν αὐτοῦ.

vale

vable that *Justin*, in answer to the Charge of *Atheism*, shows both what and whom the Christians Worship'd: not God the *Father* only, but the *Son* also, and the *Holy-Ghost*. The Worship of these Three He Opposes to the Worship of the *reputed* Gods of the Gentiles: A plain sign of his understanding *Baptism* to be an entering into Covenant with all the Three; and engaging in the Service, Faith, and Worship of them as *Divine*: yet not as *three Gods* (for all Antiquity declare against it) neither yet as *one God* and two *Creatures* (for That is contrary to the supposition of their being *Divine*, besides that all Antiquity, and *Justin* in particular, is against *Creature-Worship**,) but as *one God*; the *Father*, with his *Son* and *Holy-Spirit*. *Justin* does again, in the same *Apology*†, assert the *Worship* of all the Three Persons; mentioning a difference of *Order*, not of *Nature*, amongst them. From the whole it appears, that, in *Justin's* Account, the

(ὅτι διδάξαντες ἡμᾶς ταῦτα, καὶ τὸ ἄλλων ἐπομένῳ ἐξομωμένῳ ἀγαθὸν ἀσφάλαν ἑστέον) πνεῦμά τε το προφητικὸν σεβόμεθα, καὶ προσκυνοῦμεν, λόγῳ ἐ ἀληθείᾳ πμῶντες. *Just. Apol.* 1. c. 6. p. 11, 12. Ox.

* Τὸν Θεὸν μόνον δι' προσκυνοῦν. *Just. Apol.* 1. c. 21. Θεὸς μὲ μόνον προσκυνοῦμεν. *Ibid.* c. 23. Since *Justin* declares so plainly for the worship of God alone, in the very same *Apology* where He declares likewise for the worship of the Three Persons, it is manifest that He includes all the Three in the alone God.

† *Justin. Apol.* 1. c. 16. p. 24.

God

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God of the Christians is *Father, Son, and Holy-Ghost*; the same whereunto they are Baptized.

Athenagoras, almost contemporary with *Justin*, is our next Author: And He affords us still stronger and more express Evidence of what I am contending for. In answer to the same Charge of *Atheism*, He breaks forth into this Expression. "Who would not be astonished to hear us called *Atheists*, who acknowledge the *Father* as God and the *Son* God, and the *Holy-Ghost*, asserting their Union of Power (or *Power of Union*) and Distinction of Order*. Here again we may observe, that *Father, Son, and Holy-Ghost* are Opposed to the *Heathen Deities*; and are also represented as distinct in respect of *Order*, but in another respect, *one*; and consequently not as *three Gods*, but as the *one God* of the Christians, instead of the Heathen multiplicity. He makes the like Answer, elsewhere, to the same Charge of *Atheism*, mentioning *Father* and *Son* as the *God* (not *Gods*) which the Christians Worship'd†. From hence

* Τίς οὖν οὐκ ἂν ἀπερήσται, λέγοντας Θεὸν πατέρα, καὶ ἕν Θεόν, καὶ πνεῦμα ἅγιον, δικινούντας αὐτῶν καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκύστας ἀδύς καλυμένους. *Athenag.* Legat. c. 10. p. 40. Ox.

† Οὐκ ἴσμεν ἄλλοι. Θεὸν ἄγοντες ἢ ποιητὴν τοῦδε τοῦ πατρὸς, καὶ τὸν παρ' αὐτοῦ λόγον. *Athenag.* c. 26. p. 122.

Comp. c. 11. p. 46. c. 22. p. 96.

then

then we may very justly infer that the Christians, in his Time, did not understand the Words of the *Form of Baptism*, of *God*, and *Two Creatures*; nor of one *supreme God*, and two *inferior Gods*; but of Three *divine Persons*, and all but *one God*.

About the same Time with *Athenagoras*, lived the Author of a *profane Dialogue*, ascrib'd to *Lucian*. Whatever Doubt there may be about the *Author*, there is little or none about the *Time* He liv'd in*; which was the *second Century*, towards the middle of it. Whoever he was, he appears to have been well acquainted with the *Christian Tenets*, tho' a profess'd Pagan. He introduces, in a jeering manner, a Christian Catechizing an Heathen; and, among other Things, instructing his *Catechumen* in the Mystery of the Trinity: For, to the Question, *whom He should swear by*, He that personates the *Christian* returns this Answer. " By
 " the God that reigns on High, the great,
 " the immortal and heavenly, with the
 " *Son* of the *Father*, and the *Spirit* proceeding from the Father, One in Three,
 " and Three in One: Take These for
 " your *Jupiter*, imagine This to be your

* *Vid.* Bull. Def. F. Nic. p. 73. Judic. p. 32. Fabrici Biblioth. Græc. l. 4. c. 16. p. 504.

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“ God *. Here we see, what kind of Instructions used to be given to *Catechumens*, Preparatory to Baptism: For it is to those that this Author, while He ridicules Them, plainly alludes. Here we may observe what Baptizing into the *three Persons* meant at that Time. It was receiving those Three as *divine*, and as *one supreme God*. It is not one *supreme God*, and two *inferior Gods*; but *Father, Son, and Holy-Ghost* are represented as being in the place of the one *supreme Jupiter*, and being All together *one God*.

Pass we on, next, to other Testimonies of the same Thing, in *Christian Writers* of the same Century. *Irenæus* is our next in Order, about the year 173. He no where gives us any profess'd Paraphrase upon the *Form of Baptism*: But from the *Creeds* † which he hath left us, with his Interpretation of them; and from what he has occasionally said of the *three Persons*, it is very manifest that He (with the Church in his Time) believed the *Son* and *Holy-*

* Ὑψιμέδοντα Θεόν, μέγαν, ἀμύροτον, εὐχαρίστητα, ἡδὸν πατρὸς, πνεῦμα καὶ πατὸς ἐκπορευόμενον, ἐκ τριῶν, ὃ ἐξ ἑνὸς τελειῶν πάντες ὁμοῦς Ζῆνα, τὸν δὲ υἱοῦ Θεοῦ. *Lucian. Philopatr. p. 770. Comp. p. 774.*

† *Vid. Iren. l. i. c. 10. p. 48. — l. i. c. 22. p. 98. — l. 3. c. 3. p. 176.*

Ghost

Ghost to be inseparably united in the Work of Creation, and so intimate with the Father as to make (in a manner) but *one Self* and *one Same* with Him*. Hence then it appears how He and the Church in his time understood the *Form of Baptism*: not of one *God* and two *Creatures* join'd together, (for he makes Father and Son, *one God*, and *expressly* denies the Son to be a Creature†, *implicitly* denying it also of the Holy Ghost) but of three *Divine*

* Fecit ea per *Semetipsum*; hoc est, per *Verbum* & per *Sapientiam* suam. *Iren.* l. 2. c. 30. p. 163.

Fecit ea per *Semetipsum*; hoc est, per *Verbum* & *Sapientiam* suam. Adest enim ei semper *Verbum* & *Sapientia*, Filius & Spiritus, per quos, & in quibus, omnia libere & sponte fecit. *Iren.* l. 4. c. 20. p. 253.

Qui igitur a Prophetis adorabatur *Deus Vivus*, Hic est vivorum Deus, & *Verbum* ejus, qui & loquutus est Moyfi, &c. — Ipse igitur *Christus cum Patre* vivorum est Deus, qui loquutus est Moyfi, &c. *Iren.* l. 4. c. 5. p. 232.

Cum sit unus & idem Deus Pater, & *Verbum* ejus, semper adstans humano generi, &c. *Iren.* l. 4. c. 28. p. 266.

Is quidem, qui omnia fecerit, cum *Verbo* suo juxta dicatur Deus & Dominus solus. *Iren.* l. 3. c. 8. p. 183.

Unus Deus Pater ostenditur, qui est *super omnia*, & per *omnia*, & in *omnibus*. *Super omnia* quidem Pater & Ipse est Caput Christi: per *omnia* autem *Verbum* & Ipse est Caput Ecclesiæ: in *omnibus* autem nobis Spiritus, &c. *Iren.* l. 5. c. 18. p. 315.

Ὁ γινητός καὶ πεπλασμένος ἄνθρωπος κατ' εἰκόνα ἔομοῖωσιν ἀγαπήνῃς γίνεται Θεοῦ. Ἐμὲν πατὴρ εὐδοκοῦν καὶ καλεῖσθαι, Ἐδὲ τοῦ πατρὸς καὶ δημιουργοῦν, Ἐδὲ πνεύματι τρεῖσιν καὶ αὐτοῖς. *Iren.* l. 4. c. 38. p. 285. See this last Passage explained in my Defense, &c. p. 438.

† Vid. *Iren.* p. 132. 153. 217. Ed. Bened. See Defense of some Queries, p. 413. 438.

Persons

Persons inseparable from Each other, the One God of the Christians.

Clemens of Alexandria, another Excellent Writer, contemporary with *Irenæus*, is a farther Evidence of what we are pleading for. He gives us a kind of short *Baptismal Creed*, as it seems, in these words.
 " ONE Father of the whole Universe, and
 " ONE WORD of the whole Universe,
 " and the Holy-Ghost ONE, the same
 " every where*. *Clemens*, in this Passage, attributes the same Divine *Omnipresence* to every Person of the Sacred *Trinity*; which therefore He took to be really *Divine*, and not made up of *God* and *Creature*. And to shew you farther that He look'd upon all the Three as *one God*, we may cite another Passage from Him as follows. " Let us
 " give thanks to the only Father and Son,
 " Son and Father, to the Son our Teacher
 " and Master, together with the Holy-
 " Ghost, One in all respects; in whom are
 " all Things — to whom be Glory both now
 " and for ever†. When He says of the

* Εἰς μὲν ὁ ὅλον πατὴρ· εἰς δὲ καὶ ὁ ὅλον λόγος· καὶ τὸ πνεῦμα τὸ ἅγιον ἓν, καὶ τὸ αὐτὸ πανταχῶς. Clem. Alex. p. 123.

† Εὐχαριστοῦν τῷ μόνῳ πατρὶ καὶ ᾧ, ᾧ καὶ πατρὶ, παιδαγωγῷ καὶ διδασκάλῳ ᾧ, σὺν καὶ τῷ ἁγίῳ πνεύματι πάντες τῷ ἱεὶ ἐν ᾧ πάντα. — ᾧ ἡ δόξα καὶ ἡ γλῶσση καὶ εἰς τοὺς αἰῶνας Clem. Pad. l. 3. p. 311.

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Three Persons that they are in *all respects* (or entirely) *One*, He means that they are *one God*; as is plain from another Passage, where, speaking of Father and Son as being *One*, He explains it by their being *One God*^a. It is therefore exceeding clear that, according to this Writer, *Christians* were supposed to be *Baptized*, not into *God* and two *Creatures*^b, but into Father, Son, and Holy-Ghost, Three *Divine* Persons, *One God*. Thus far for Testimonies of the Second Century, all within less than 100 Years of the last of the Apostles.

I pass on to *Tertullian*, at the Head of the *Third Century*. There can be no Question made of his Sentiments, in the present Case. He tells us plainly, that the *Father is God*, and *the Son God*, and the *Holy-Ghost God*, and *every one singly God*^c, and *all together make one God*^d. He says farther that this Doctrine is, in a manner, the prime Article in the Gospel, the very

a *Ἐν γὰρ ἑμῶν, ὁ Θεός.* Clem. Pæd. l. 1. c. 8. p. 135.

b This is farther manifest from Clemens's declaring for the Worship of God only, protesting against all Creature-Worship (See p. 55. 59. 809. 825.) and yet admitting the Worship of all the Three Persons, p. 84. 311. 851.

c Pater Deus, & Filius Deus, & Spiritus Sanctus Deus, & Deus unusquisque. Tert. Contr. Prax. c. 13.

d Pater & Filius & Spiritus, tres crediti unum Deum sistunt. Ibid. c. 31.

Sum and Substance of Christianity*. Undoubtedly he understood the solemn Form of Baptism to contain That Doctrine which he Teaches; and that being Baptized in the name of *Father, Son, and Holy-Ghost*, was receiving those Three as *one God*, vowing all Obedience, Adoration, and Homage to Them as such. Indeed, this Writer, speaking of the *Three Persons*, and the Nature of Christian Baptism, makes every Person equally the Object of our Faith and Hope, the Witness of our Belief, and *Surety* for our Salvation †.

Another celebrated Writer, contemporary with *Tertullian*, is *Hippolytus*. He cites the very *Form of Baptism*, in his Dispute against *Noetus* (as *Tertullian* also does against *Praxeas*) in Proof of the distinct *Personality* of Father, Son, and Holy-Ghost; but expresses withal his Sentiments of the *Divinity* of Each Person. The greatest part of the Paragraph, relating to this Head, will be worth reciting. “ If
“ the WORD was with *God*, and Himself
“ was *God*; some perhaps may object;

* *Ibid.* c. 31.

† Fides ——— ob signata in Patre, Filio, & Spiritu Sancto. ——— habemus per Benedictionem eisdem Arbitros Fidei, quos & Sponsores Salutis ——— sub Tribus & Testatio Fidei, & Sponsio Salutis pignorentur, &c. *Tertull. de Baptism.* c. 6.

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“ what? does the Apostle then make *Two*
 “ *Gods*? No: I will not say *Two* Gods,
 “ but *One*, yet *Two Persons* — The Father
 “ One, but the Persons Two, because of the
 “ Son; and the *Third* is the *Holy-Ghost*—
 “ — Their Harmony in Operation (or *Admi-*
 “ *stration*) brings all up to one God, for
 “ God is One—The Father *above all*, the
 “ Son *through all*, the Holy-Ghost *in all*.
 “ We can no otherwise think of God as
 “ One, but as believing *really* in the Fa-
 “ ther, and the Son, and the Holy-
 “ Ghost—The *Word* of the Father,
 “ conscious of the Oeconomy (*of the three*
 “ *Persons*) and that it was the Will of
 “ the Father to be thus (*or under this Con-*
 “ *ception*) honoured and not otherwise,
 “ gave his Disciples Orders, after his Re-
 “ surrection, to this Purpose; *Go teach all*
 “ *Nations, baptizing them in the Name*
 “ *of the Father, Son, and Holy-Ghost*;
 “ signifying, that whosoever should leave
 “ out any one of the Three, should
 “ come so far short of honouring God per-
 “ fectly: For by this *Trinity* the Father
 “ is honoured. The *Father* gave Orders
 “ (*for the Creation*) the *Son* wrought (*in*
 “ *it*) and the *Holy-Ghost* manifested *.

* Εἰ δὲ οὐκ ὁ λόγος πρὸς τὸ Θεόν, Θεὸς ὢν, πῶς οὐκ ἔστιν ἅν τις
 δύο λέγῃ Θεός; δύο μὲν ὅτι ἐξ αὐτοῦ Θεὸς ἀλλ' ἢ ἓνα, πρὸς ὅτι αὐτὸς δὲ

From

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From this Passage of *Hippolytus* we learn these Things: That Father, Son, and Holy-Ghost are Three *real* Persons; that They are also *divine* Persons; and that They are not *three Gods*, but *one God*, by an ineffable Union of Power, Presence, and Operation. We learn also that this very Doctrine, of such a *Trinity in Unity*, was intended by our Saviour in the *Form of Baptism*, and given in Commission to his Disciples, to be by Them taught and inculcated as a Matter of the utmost Importance.

Our next Author is *Origen*, who, speaking of *Baptism*, says, “ that it is, by Virtue of the Invocations there made, the Spring and Fountain of Spiritual Graces, to every one that dedicates Himself to

ὅσα ——— πατήρ μὴ γὰρ εἰς, πρὸς τὸ δὲ δῶ, ὅτι καὶ ὁ υἱός, καὶ
δὲ τρίτος τὸ ἅγιον πνεῦμα ——— Οἰκονομία συμφωνίας ἀνέχου
εἰς ἓνα Θεόν· εἰς γὰρ εἰς αὐτὸν Θεός. ——— ὁ αὖ πατήρ ἐπὶ πάντων,
ὃ δὲ υἱὸς ἀπὸ πάντων, τὸ δὲ ἅγιον πνεῦμα ἐν πάσῃ ἄλλῃ τε
ἐν αὐτῷ Θεῷ νομίζεται μὴ ἀντάμετα, ἵνα μὴ ὅπως πατρί καὶ υἱῷ καὶ
ἁγίῳ πνεύματι πιστεύομεν. ——— γνώσκων αὖ ὁ πατὴρ, λέγον
τὴν οἰκονομίαν καὶ τὰ δέλημα. ὁ πατὴρ, ὅτι οὐκ ἄλλως βούλεται
ἐξελθεῖν ὁ πατήρ ἢ οὕτως, ἀναστὰς παρίδμεν τοῖς μαθηταῖς λέ-
γον, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς
εἰς τὸ ὄνομα, τῷ πατρί, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι,
διδόναι αὐτοῖς ὅς ἐστιν ἡ τούτων ἐκλήσις, πλήρως Θεὸν αὐτοὶ ἐξου-
σιν. ἀλλὰ γὰρ τελέσας ταύτης κατὰ ἐξουσίαν, πατὴρ γὰρ ἡ ἐξου-
σία καὶ ἐκείνου, πνεῦμα ἐφανέρωται. Hippolyt. Contr. Noet.
c. 14. p. 16. Fabric.

“ the *Divinity* (or *Godhead*) of the Adorable Trinity *. All I have to observe upon this Passage of *Origen*, is, 1st. That He supposes *Baptism* to be a *dedicating* our Selves to the Service and Worship of the whole Trinity, *θεότητι*, or, as it is otherwise read, *θειότητι*, to the *Godhead*, strictly, or, at least, to the *divine Majesty*, of the *adorable* Trinity. 2^{dly}. That He supposes the Spiritual Graces or Influences to descend from all the Three Persons, by *Virtue* of our *Invocation* of Them; which perhaps may mean only by *Virtue* of their being solemnly *named*: or if it means more, our *Argument* is so much the stronger. The *Sum* is, that, in *Baptism*, we recognize the *Divinity* of every Person mention'd, and acknowledge our *Obligations* of *Duty*, and

* Τῷ ἐμπεριέχοντι ἑαυτὸν τῇ θεότητι ὁ αὐτοκνητὴς τελείως διὰ τῆς δυνάμεως τῶν ἐκκλησιῶν, χαρισμάτων ἀρχὴν ἔχει καὶ πηγὴν. Origen. Cit. apud Basil. de Sp. S. c. 29.

This Passage is something differently read in our present Copies of Origen; tho' the Sense is much the same.

Τῷ ἐμπεριέχοντι ἑαυτὸν τῇ θεότητι τῆς δυνάμεως τῶν ὁ αὐτοκνητὴς τελείως ἐκκλησιῶν ἐστὶν ἡ χαρισμάτων δίδων ἀρχὴ καὶ πηγὴ Orig. Comm. in Joh. p. 124. Ed. Huet.

Compare the following Citations from Pamphilus's Apology.

Ex quibus omnibus discimus tantæ & auctoritatis & dignitatis Substantiam Spiritus Sancti, ut Salutare Baptismum non aliter nisi Excellentissimæ omnium Trinitatis auctoritate, id est, Patris & Filii & Spiritus Sancti cognominatione compleatur. — Nunquam utique in unitate Trinitatis, id est, Dei Patris inconvertibilis, & Filii ejus, etiam ipse Spiritus Sanctus haberetur; nisi quia & Ipse semper erat Spiritus Sanctus. Pamph. Apolog. p. 232. Ed. Bened.

Thank-

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Thankfulness, and Adoration towards All: which cannot be made Sense of, if One only of the Three be supposed to be *God*, and the other Two, *Creatures*.

I shall subjoin to these Testimonies from the *Ante-Nicene* Fathers, a remarkable Passage of St. *Cyprian*, of the Third Century. Arguing for the Invalidity of Heretical Baptisms, He asks, how any Person, so baptized, can be supposed to obtain Remission of Sins and become the *Temple of God*. For, says He, “ of what God (*of which of the divine Persons*) is He made the Temple? “ Is it of (*God*) the Creator? He cannot “ be so without believing in Him. Is it “ of Christ? Impossible that any one should “ be his *Temple* that *denies Christ to be* “ *God*. Is it then of the Holy-Ghost? But “ since those *Three are One*, How is it “ possible He should be at Peace with the “ *Holy-Ghost*, while He is at Enmity either with the *Father*, or the Son *?

* Si baptizari Quis apud Hæreticos potuit; utique & Remissionem Peccatorum consequi potuit. Si peccatorum Remissionem consecutus est, & Sanctificatus est, & Templum Dei factus est; quero cujus Dei? Si *Creatoris*, non potuit qui in eum non credidit: Si *Christi*, nec hujus fieri potest Templum, qui negat Deum Christum: Si *Spiritus Sancti*, cum *Tres unum sint*, quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris, aut Filii Inimicus est? *Cypr. ad Jubaj. Ep. 73. p. 203. Comp. Concil. Carth. n. 59. p. 235.*

From this Passage of *Cyprian*, we may remark the following Particulars.

1. That being baptized into *Father, Son, and Holy-Ghost*, was being baptized into Three *divine* Persons, or Three Persons Each of which is *God*.

2. That whoever is validly and savingly baptized, does thereby become the *Temple* of each *divine* Person; and of Consequence, the *Temple of God*.

3. The Reason why such Person is not said to become the Temple of *Gods*, in the *Plural*, but of *God*, in the *Singular*, is because the *Three are One*, or *one God*; as *Cyprian* clearly enough intimates, and his Master *Tertullian* expressly asserts, as before shown.

4. That the denying *Christ* (and for the same Reason any other of the Persons) to be *God*, is, in *Cyprian's* Account, making the Baptism of no Effect; so nearly is the Sacrament it self, and the Salvation of the *Recipient* concern'd in the Faith of the *divine* and *adorable* Trinity. Upon the whole it is manifest, that St. *Cyprian* understood the *Form of Baptism*, of three *divine*

vine Persons, All *one God*: which is utterly repugnant to the Faith of such as understand it of *God*, and Two *Creatures*. To *Cyprian's*, I shall add the Testimonies of Two celebrated Bishops of the same Age, about the year 259. one of *Rome*, and the other of *Alexandria*.

Dionysius, Bishop of *Rome*, in a Letter (wrote, very probably, with the Advice and Consent of his Clergy Synodically convened) very particularly explains the Doctrine of the *Trinity*, as profess'd at That Time. He calls it the most *august and venerable* Doctrine of the Church; and the Trinity of Persons, the *divine Trinity*. He blames Those who divide the *sacred Unity* into Three *separate* Hypostases, thereby making, in a manner, *three Gods*, being the Opposite Extreme to *Sabellius*, who made but *one Person*. At the same Time, He blames Those as much, that presumed to make a *Creature* of God the Son, and censures it as *Blasphemy* in a very high Degree; understanding the word *Creature* according to the common Acceptation, and as all Men of plain good Sense have ever understood it. The Sum of his Doctrine He gives us in these Words. " The divine
" *Logos* must of necessity be united to the
" God

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“ God of the Universe; and the *Holy Ghost*
 “ must abide and dwell in God; and the
 “ *divine Trinity* must of necessity be con-
 “ ceiv'd to be gathered together, and col-
 “ lected, as it were, into *one Head*, namely,
 “ into the God of the Universe, the Al-
 “ mighty *. From hence it is clear, that
 the Catholicks of That Time apprehended
 that They were baptized into the Faith of
 Three *divine* Persons, not of *God* and *two*
Creatures; and yet that those Three were
 not *Three Gods*, but by reason of their
 most intimate and ineffable Relation to Each
 other, and their Union in one Head, were
one God. The other *Dionysius* briefly ex-
 presses the same Thing thus; “ We extend
 “ the *Unity*, without dividing it, into a
 “ *Trinity*; and again, we contract the
 “ *Trinity*, without taking from it, into
 “ *Unity* †. It may be rendred more briefly
 thus: “ The undivided *Monad* we extend to
 “ a *Triad*; and again, the undiminis'd *Triad*
 “ we collect into a *Monad*. It is very plain

* Ἡ αὐτὴ γὰρ ἀνάγκη τῷ Θεῷ ἔχει ὅλων τῶν θεῶν λόγον. Ἐμ-
 φιλοχωρεῖν δὲ τῷ Θεῷ καὶ συνδιαπύδου διὰ τὸ ἅγιον πνεῦμα· ἥδη
 καὶ τὴν θείαν τριάδα εἰς ἓνα, ὡς πτερ εἰς κορυφὴν πτεῖ, ὃ θεὸν τῶν
 ἁλῶν τὴν παντοκράτορα λέγω, συσφαιλαίουσθαι τε καὶ συνάγειν
 πᾶσαν ἀνάγκη. Dionys. Rom. apud Athanas. Vol. 1. p. 231.

† Ἡμεῖς εἰς τὴν τριάδα τὴν μονάδα πλατύνομεν ἀδιάριτον,
 καὶ τὴν τριάδα πάλιν ἀμύνομεν εἰς τὴν μονάδα συσφαιλαίουμεθα.
 Dionys. Alex. apud Athanas. Vol. 1. p. 255.

that

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that Those primitive Fathers did not answer the Question, how *God is one*, as some Moderns do, by leaving out the *Son* and the *Holy-Ghost*, and placing the *Unity* in the *Father only*; But their way was to take in All the Three Persons, and so to make up the *Monad* of the *undivided Triad*.

Having traced the Sentiments of the earliest Writers upon this Head, I may now venture to say, with somewhat better Reason than the Author of *Scripture-Doctrine*, that, *How this Text* (of St. Matthew) *was Universally understood in the Primitive Church, cannot be doubted*; there being still Extant so many Writings of the Antients discovering their Sentiments of it: which therefore may serve as the best *Comment*, or *Paraphrase*, not only upon That Text, but upon the *Creeds* too, which ought to be interpreted by the same Rule, as I shall show presently. I shall not add any Testimonies of *Post-Nicene* Fathers, however many and weighty, because their Sentiments are well known; and our Adversaries will readily give them up to us, in the present Question*. I shall only observe, that the

* The Council of Constantinople, in the year 382. in their Synodical Epistle, speaking of the Nicene Faith, do, in the main, express the Sense of all the Post-Nicene Catholics, as follows.

Sense

Sense which I have given of the Form of Baptism was, in the 4th. Century, so well known and undisputed, that the Emperor *Julian* (called the Apostate) made it an Argument against Christ and his Religion*, that whereas *Moses* and the Prophets had said, *Thou shalt fear the Lord thy God, and Him only shalt thou serve*, Christ in contradiction thereto (for so the *Apostate* pretended) had order'd his Disciples to baptize *in the Name of the Father, and of the Son, and of the Holy-Ghost*. Tho' from what hath been said, I take the Point I intended, to have been sufficiently proved, yet it may not be improper to throw in Two or Three general Remarks to confirm it still farther.

1. The first may be taken from the known Custom of the Primitive Church, in requiring the *Competentes*, or Candidates for Bap-

Τωτέτω γάρ κ' ὑμῖν καὶ ἡμῖν καὶ πᾶσι τοῖς μὴ ἀπερίστατοι ἐν λόγῳ τῆς ἀληθοῦς πίστεως, συναρίσκουσιν διὰ τὴν μόλις ποτὶ πρῶτον πύλιν πύουσαν, καὶ ἀνέλεστον τῆς βαπτίσματος, καὶ διδόνουσιν ἡμᾶς πιστεῖν εἰς τὸ θεῶμα τῷ πατρὶς ὁ ὢ ἡς, καὶ ὁ ἅγιον πνεῦμα. ὁ δὲ ἀλλὰ τῆς ἰσότητος τῆς καὶ ἀνάμεικτος καὶ αὐτῆς μιᾶς, ὁ πατὴρ, καὶ τῷ ἡς, ὁ τοῦ ἁγίου πνεύματος πιστευόμενος, &c. Theod. E. H. l. 5. c. 9. p. 210.

Particular Testimonies of Post-Nicene Fathers, may be seen collected in Petavius de Trin.

* Vid. Cyril. Conts. Julian. l. 9. p. 294. 294.

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tism, first to make a solemn Renuntiation of *Idolatriy* and *false-Worship*^a, under the general Title of the *Devil* and *all his Pomps* &c. and then immediately^b after to profess their Faith in, and adherence to, God the *Father*, *Son*, and *Holy-Ghost*. A Profession of Faith was, from the Beginning, always required of Persons before Baptism: We have plain examples of, and allusions to, something of that kind, even in Scripture it Self^c. Upon these Instances the Christian Church proceeded. At first, very probably, the Profession of Faith went no farther than the Minutes given in the Form of Baptism: But in a little Time it came to be enlarged, as *Heresses*, or other Incidents gave occasion. *Tertullian* derives it from immemorial Custom, that the *Answers* in Baptism were somewhat enlarged beyond what Christ Himself had expressly determined^d. It is not improbable that He intended This of the enlarging of the

a Quid erit summum atque præcipuum, in quo Diabolus & Pompæ, & Angeli ejus censeantur, quam Idololatria? *Tertull. de Spect.* c. 4. p. 74.

See Bingham Christian Antiquities, B. 11. Ch. 7.

b Vid. Cyril. Hieros. Catech. Mystag. 1. p. 283. Apostol. Const. 1. 7. c. 41.

c Acts 8. 12. 37. 1 Pet. 3. 21.

d Amplius aliquid respondentes quam Dominus in Evangelio determinavit. *Tertull. de Coron.* c. 3. p. 102.

See Walls Hist. of Inf. Bapt. part 2. c. 9. p. 495.

Baptismat

Baptismal Profession, or Creed, beyond that *Form of Baptism* which our Lord Himself had prescribed; and which probably was, at first, the Occasion and the Subject matter of the *Baptismal Creed*, as well as the Rule and Measure of it. This I offer only as conjecture. Certain however it is, that a Profession of Faith in, and adherence to, God the *Father, Son, and Holy-Ghost*, immediately followed upon the *Abrenunciation* of the *Devil &c.* which is a Confirmation to us, that as, on one hand, they rebounc'd all Idolatry and False Gods; so their *Aggregation*, (if I may so call it) or joining of themselves to these Three Persons was intentionally receiving Them as the true and only God.

2. I shall subjoin a second Consideration, drawn from the Principles and Practices of the Antient *Hereticks*. No sooner did They alter (many of them) or corrupt the true Faith in the Blessed Trinity, but they thought of altering the *Form of Baptism* likewise; lest it should appear inconsistent with their novel and pernicious Tenets. This was remarkably seen in the *Tritheists** and *Praxeans*†, and *Valentini-*

* Apostol. Can. 49.

† *Vid.* Tertull. Contr. Prax. c. 26. Pseud-Ignat. Ep. ad Philip. c. 1. Apost. Can. 50. Cum Not. Cotel. & Bevereg.

ans *, who had All corrupted the true original Faith in the Trinity. To conceal their Shame and Self-Condernation, and to propagate their erroneous Principles, They innovated in the *Form of Baptism*; which was one of the best Fences to the true Faith, and a standing-Bar to most *Heresies*. The like was afterwards practis'd by *Eunomius*, who was a thorough-paced *Arian*, but a Man of shrewd Parts, and who readily perceived that it might be an easier Matter to bring the very *Form of Baptism* into Disuse (tho' That was very shocking too) than to root out of Men's Minds the *Catholick*, and only true Sense of it. That *Form* was as great an Eye-sore to Him and his Followers, as a *Nicene* or an *Athanasian* Creed, or as *Doxologies* and *Liturgies*, expressing the *Catholick Doctrine*, are to some now. They were forced at length to alter the Instituted and only regular *Form of Baptism*, for others of their own Devising; which might be more consistent with, or favourable to, their *novel* Opinions. Sometimes They chose to baptize *in the Name of the Father uncreate, the Son created by the Father, and the Holy-Ghost created by the Son*†.

* *Vid. Iren. l. 1. c. 2. p. 94.*

† *Vid. Epiphani. Hæres. 76.*

At other Times they were content, more briefly, and with less Offense, to baptize *into the Death of Christ* *; or in the name of the *Father, by the Son, in the Holy-Ghost*. All the while, it is observable that the *Catholicks* never varied the *Form*; nor so much as inserted, or added, any Thing by way of Explication, or in favor of their Principles. Either it must be said that They had no need to do it, the *Form* it self being so plainly and clearly on their Side; or else that They were the more *pious* and *modest* Men, and durst not attempt any the least Innovation in a Sacred Law and Institution of Christ. Our Modern *Arians* † have not yet attempted (that I know of) to alter the *Form of Baptism*: But They hope to be able to disguise or elude the antient *Catholick* Sense of it. I know not whether it might provoke our *Pity*, or our *Indignation* most, to find Some endeavoring to run down the truly *primitive* Interpretation of it, under the Notion of *new Scholastick Hypotheses* ‡; and, at the same time, vending their own *Novelties* and *Heterodoxies*, under the venerable name of *Antiquity*. The pretence

* Socrat. E. H. l. 5. c. 24. Theod. Hær. Fab. l. 4. c. 3:

† Mr. Emlyn, indeed, is for laying Baptism it self aside, among the Posterity of baptized Christians; which is doing the Business at once. (See His Tracts, p. 429. &c.) But I know not whether I am to reckon Him in the Number of the Arians.

‡ See Dr. Clarke's Reply. p. 205.

is, that the *Apostle's Creed* (as commonly called) is a *profess'd Paraphrase* upon the *Form of Baptism*. And what if it were, would it do those Gentlemen any service? Or is the Faith therein contained any thing akin to theirs, or so much as consistent with it? But I shall beg leave to examine this Pretence largely and distinctly, once for all, and then conclude. It will be necessary to premise some Things, First, of *Creeds* in general, and, Secondly, of That *Creed* called the *Apostles*, in particular.

I. Of *Creeds* in general. It is a mistake to imagine that *Creeds* were, at first, intended to Teach, in full and *explicite* Terms, all that should be necessary to be believed by Christians. They were design'd rather for Hints and Minutes of the main *Credenda*, to be recited by *Catechumens* before Baptism: And they were purposely contrived short, that They might be the more easily retain'd in Memory, and take up the less Time in reciting. *Creeds*, very probably, at first, were so far from being *Paraphrases* or *Explications* of the Form of Baptism, (or of Scripture Texts) that they went no farther, or very little farther, than the Form it self, and wanted as much *Explaining* and *Paraphrasing*, in order to be
Y
rightly

322 Christ's Divinity proved Serm.VIII.

rightly and distinctly understood, as any other Words, or Forms could do. Hence it was that the *Catechumens* were to be instructed in the *Creed*, previously to Baptism, for many Days together. *Jerom* says, for forty Days*, and particularly mentions the Doctrine of the *Trinity* as the Subject matter of Instruction for all that Time. † The Author of the *Apostolical Constitutions* gives us a Summary of what the *Catechumens* were generally taught, previously to *Baptism*: And among the Heads of Instruction there intimated, the first and principal relates to the Doctrine of the *Trinity*. *Cyril of Jerusalem* has left us a whole Course of *Catechetical* Lectures, which He drew up for the use of those that stood Candidates for Baptism: And There we find that He is very large and particular in explaining those parts of the *Creed*, which concern the Nature, Character, and Offices of *Father*, *Son*, and *Holy-Ghost*. Creeds would have been of small use to *Catechumens*, without this Method of *preparatory* Instructions: And yet it seems to have been

* Consuetudo autem apud nos istiusmodi est, ut his qui baptizandi sunt, per quadraginta Dies, publice tradamus Sanctam & adorandam Trinitatem. *Hieron. ad Pammach. Epist.* 38. pag. 314.

† Apost. Const. l. 7. c. 39. p. 378. Cot.

solely for the use of Such that *Creeds* were originally intended; being first used only in the *Office of Baptism*, and but by degrees taken in to make a part of the common, and daily *Liturgies* of the Church *. From hence we see the reason why *Creeds* were no larger, nor more *explicite*; being but a kind of *Recapitulation* of what the *Catechumens* had been taught more at large, the main Heads whereof were committed to Memory, and publicly recited, and so became a *Creed*. A short summary of *Credenda* might Then be sufficient, after the *Catechumens* had been fully and particularly instructed in the Sense of every Article. I shall observe farther, that as *Creeds* became gradually enlarged, it was rather by the Addition of *new* Articles (*new* I mean with respect to the *Creeds*, and their insertion into them, tho' believed by the Faithful from the Beginning) than by a more *explicite* opening of the older, except in some particular Cases. The reason of which seems to be, that *explanations* of former Articles might ordinarily be left to the *Catechists* to supply by way of Catechetical Instruction. It was sufficient for *Creeds* to have hinted what was most Material, and to abound in *Matter*,

* See Mr. Bingham's *Christian Antiquities*, B. 10. c. 4. p. 117.

rather than in *Words*, to answer the use intended. As *Heresies* gave occasion, new Articles were inserted in, or added to the Creeds; not that They were originally of greater Importance than any other Articles omitted, but the Opposition made to some Doctrines rendred it the more necessary to insist upon an *explicite* Belief and Profession of them. To instance in the *Jerusalem Creed*, the oldest, it may be, of any that is extant *. The Article of the *Trinity* was undoubtedly in it from the Beginning, and perhaps none other; and That exprels'd thus briefly. *I believe in God the Father, the Son, and the Holy-Ghost*. Baptism of Repentance, Remission of Sins, Catholick Church, Resurrection of the Flesh, Life everlasting, are so many *new* Articles, probably, added afterwards, as there was Occasion. The rest are Insertions and Explications, giving a more particular Description of the Nature, Character, and Offices of the Three Persons of the ever blessed *Trinity*: And probably these Additions and Illustrations came in gradually, one after another, as occasion served, in opposition to the Attempts of Those that endeavored to alter, mutilate, corrupt, or misrepresent the *Catholick Faith*. Other particulars There omitted

* See Bull. Judic. p. 48. 56. &c.

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may be as necessary Points of Faith, as some There mention'd: But Those were more particularly necessary to be insisted on, at That Time, and in Those Circumstances. Which I the rather hint, that Creeds may not be taken for compleat Catalogues of *Fundamentals* which They are not: (for indeed we shall hardly find Two that have exactly the same Articles, neither more nor less) but for such short *Summaries* of the Christian Faith, as were most proper to be inculcated before *Baptism*, as an Introduction to the right Understanding and Professing the Whole of the Christian Religion. I have not Room to explain my self so largely upon this Head as the Thing deserves; But I shall give one Example to illustrate the Truth of the Observation. The Article of *Life everlasting* was, very probably, wanting for some Centuries in the Creeds of *Rome* and *Aquileia* *. But who can pretend to say, that That was not as *necessary* and *fundamental* an Article of Faith, as any is or can be? But its being so easy, and obvious to every Christian, and hardly at all disputed, might be the Reason, why, however *necessary* it was to believe it, it was not thought *neces-*

* Vid. Voss. de Trib. Symb. Dissert. 1. Thes. 43. p. 29.
Fell. Not. in Epist. Cyprian. 70. p. 190.

fary to make an explicate mention of it in Those Creeds. Having premised those few Things of *Creeds* in general, I proceed next to the *Apostles Creed*, in particular.

2. It is well known to learned Men, that the Creed, called the *Apostles*, is no other than the *Roman Creed*. " It has obtain'd
 " the Name of the *Apostolick* Creed (as a
 " learned and accurate Author observes*)
 " for no greater or other Reason than this :
 " It was a Custom to call those Churches
 " in which any Apostle had personally
 " Taught, especially if He had resided There
 " any long Time, or had died There, *Apo-*
 " *stolick* Churches. Of these there were a
 " great many in the Eastern Parts; *Jeru-*
 " *salem, Corinth, Ephesus, Antioch, &c.*
 " but in the *Western* Parts, none but
 " *Rome* ——— So that any One that in the
 " *Western* Parts of the World spoke of the
 " *Apostolick Church*, was supposed to mean
 " *Rome* ——— and so their *Bishop* came
 " to be called the *Apostolick* Bishop; their
 " See the *Apostolick* See, their *Faith* the
 " *Apostolick* Faith, and, among the rest,
 " the Creed that They used, the *Apostolick*
 " Creed, now called the *Apostles*. The
 Creed then of the *Apostles* (as it is parti-

cularly called, though other Creeds might as justly have, and really have had the Name of the *Apostles Creed*) is certainly no other than the Creed of one particular Church, the Church of *Rome*; and is neither so old, (taken all together) nor of so great Authority as the *Nicene Creed* it self: It is but imposing on the unlearned Reader to recommend it as a *profess'd Paraphrase*, and the most early of any, upon the Text of *St. Matthew*, when indeed it is no *profess'd Paraphrase* at all; or if it be, there is still no reason to prefer it to other, as valuable and as antient, Creeds, which have the Articles of the *Divinity* of the Son and Holy-Spirit more full and expresse; or to the continued Testimonies of Church Writers, which, after all, make a better and a juster *Paraphrase* upon the Text of *St. Matthew*, than either the *Roman*, or any other *Creed*, or than all the Creeds put together. For, indeed, the early Creeds being designedly brief and concise, full of Matter, contrived rather to take in many Particulars, than to dwell much upon any one; it is not to be wonder'd at, if They be not so *explicite* in This, or That Article; especially considering that some Churches, particularly the *Roman*, were less infested

with Heresies than others, and therefore needed not so long a Creed; and considering farther, that whatever Mistakes might otherwise have happen'd to arise, through the Brevity and Conciseness of the Creeds themselves, They were effectually prevented by previous *Catechetical* Instructions, explaining more distinctly and fully, what was but briefly hinted in the Creeds. To conclude this Head: As to the *Roman* Creed, there's no Reason to lay any more stress upon it than upon the Creeds of *Irenæus*, *Textullian*, or *Origen*; or the Creed of *Jerusalem*, &c. all of them, probably, as old, or older than the *Roman*: Nor is it to be expected that every Creed, or any Creed design'd only for the Office of *Baptism*, should teach, in *explicite* Terms, all that is necessary to be believed by Christians. Yet, after all, even the *Roman* (called the *Apostles*) *Creed*, short as it is, when rightly understood, is diametrically opposite to the *Arian* Principles; and, if it must be called a *Paraphrase*, is indeed such a *Paraphrase* on the Text of *St. Matthew*, as sufficiently confirms the Sense which I have given of it. Our Saviour Christ is, in the *Roman* Creed, Characterized under the Title of *μονογενής*, or *only begotten* of the Father. The meaning

ing of that Title or Character was well-known to the Compilers of That Creed, and to the primitive *Catechists* of the Church, who would not fail to acquaint the *Catechumens* with it. The Antients are unanimous in understanding Christ's *Sonship* of his *divine Nature*. To call Him the *only-begotten*, or the *Son*, of God the Father, was, in their Account, declaring Him to be of the same Nature with God the Father; as *truly God*, as the Son of Man is *truly Man* *. Hence therefore it is manifest that the *Roman Creed*, though briefly, yet fully sets forth the *Divinity* of Christ, as has been shown more at large by Bishop *Bull* †. And the learned *Stillingfleet*, who well understood this Matter,

* *Unigenitus* ut solus ex Deo genitus proprie de vulva cordis ipsius. *Tert. Contr. Prax.* c. 7.

Hunc ex Deo prolatum didicimus. & prolatione generatum, & ideo Filium Dei & Deum dictum, ex unitate Substantiæ. *Tertull. Apol.* c. 21.

Πρωτότου ὦν τοῦ Θεοῦ καὶ Θεὸς ὑπάρχων. *Just. Mart. Apol.* I. p. 123. *Comp. Dial.* p. 183, 184, 364, 371.

Ὁ δεῦς λόγος ὁ φανερώμενος ὄντως Θεὸς, ὁ τῷ Δεσπότῃ τῷ ἅλῳ ἔκτιστος, ὅτι ἦν ἡμεῖς αὐτοῦ, καὶ ὁ λόγος ἦν ἐν τῷ Θεῷ. *Clem. Alex.* p. 86.

Πρώτον γέννημα εἶναι τῷ πατρὶ, ὅτι ὡς γινόμενον — ἐνός ὄντος τοῦ πατρὸς καὶ τοῦ υἱοῦ. *Athenag.* p. 38.

Θεὸς οὖν ὦν ὁ λόγος καὶ ὁ Θεὸς πνευματικός, &c. *Theoph. Antioch.* p. 130.

Utr enim præscripsit ipsa natura Hominem credendum esse qui ex Homine sit; ita eadem natura præscribit & Deum credendum esse qui ex Deo sit. *Novat.* c. 11.

† *Bull. Judic. Eccles.* p. 36, &c.

had

had good Reason to say, " That although
 " the *Apostles Creed* does not in express
 " Words declare the Divinity of the Three
 " Persons in the Unity of the divine Es-
 " sence; yet taking the *Sense* of those Ar-
 " ticles as the *Christian Church* understood
 " Them from the Apostles Times, then we
 " have as full and clear Evidence of this
 " Doctrine, as we have *that we received*
 " *the Scriptures from Them* *. If then
 we are to learn from the *Apostles Creed*
 how the Words of the *Form of Baptism*
 were *universally understood in the pri-*
mitive Church, we must understand the
 Words of that Form, in the same Sense as
 those Articles of the Creed were *univer-*
sally understood in the primitive Church.
 For, to pretend that the *Form of Baptism*
 is to be interpreted from the *Creed*, as un-
 derstood by the *primitive Church*; and at
 the same Time to put a *novel* Construction
 upon the Creed it self, is such an Affront to
 common Sense, and such an Abuse of the
 Readers, as one shall seldom meet with a-
 mong *Men of Letters*.

Upon the whole, these things are evident,
 I. That the Sense of the *Primitive Church*,
 in the Articles concerning *Father, Son, and*

* Stillingfleet on the *Trin.* Ch. 2. p. 229.

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Holy-Ghost, may be certainly known otherwise than from the *Creeds*. 2. That the *Creeds* themselves ought to be interpreted according to That Sense so known, having been so understood from the Beginning, or from the Time of their compiling †. 3. That by laying of antient Testimonies together, and comparing of Evidences, we have full and clear proof that the *Primitive Church* never imagined *Baptism* to run in the name of the *Father* only as God, and of the Two other Persons as *Creatures*; but in the name of Three Persons, Every one *God*, and All together the *one God* of Christians.

And now, my Christian Brethren, what remains, but to exhort and warn you, as you tender your Everlasting Salvation, to abide evermore in that *Faith* whereunto you have been *Baptized*, and which alone can

† N.B. *A late Writer* (Modest Plea, &c. continued, p. 54.) says that Dr. W. (speaking of the *Creeds*) is forc'd to add, as interpreted by Those that recite Them; and the reason of it, He says, is, because the oldest *Creeds* mention nothing of those Matters, i.e. the Eternity and Consubstantiality of God the Son. To which I answer. 1. That I had good Reason to refer to the primitive Writings for the Interpretation of *Creeds*; especially at this distance, when unlearned Readers may the more easily be imposed upon by a Novel Sense put upon them. 2. That this Writer betrays his Ignorance of the oldest *Creeds*; which, if They do not explicitly declare those Articles; yet All, or most of them do it implicitly. Irenæus's, Tertullian's, Origen's, Jerusalem Creed, Apostles, &c.

give

give you any reasonable Confidence, or Hope of Assurance towards God. Remember Those who have gone before you, the *Apostles* and Primitive Martyrs and Confessors, whose Faith follow, considering the end of their Conversation. Jesus Christ is the same, yesterday, to day, and forever. Be not carried about with divers and strange Doctrines, by the slight of Men, and cunning Craftiness, whereby they lie in wait to deceive. What have They done. by reviving Antiquated Heresies, but disturbed the Minds of the simple, raised confusion and distraction amongst many, and given a handle to *Libertines*, *Deists*, and *Atheists*, to insult, and to *Blaspheme*? What is there in *Arianism*, either of Truth, or even of Probability, to make us amends for these things? I mention not the daily Inroads made upon *Christian Simplicity*, and *Godly Sincerity*; the Wiles and Artifices, Dissimulation and Disguises, by which it was at first promoted and propagated, and without which it cannot any where subsist. To this very Day, the Patrons of it have no other way left, but to conceal and cover its *Deformity* as much as possible; stifling of Evidences that make against it, misrepresenting the Truth of History, taking advantage of *ambiguous Terms*, keeping off
in

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in *generals*, not daring so much as to own the certain and inevitable *Consequences* of their Principles, hardly the *Principles* themselves; not trusting Either, to a fair, open, and regular Examination, but shrinking always from the very Point in Question; Opposing, Objecting, Cavilling perpetually against the *Orthodox* Scheme, but taking little or no care, either to *answer*; or so much as to *mention*, the main Difficulties and Inconsistencies visible in their Own. For the Truth of this, I appeal to all who have been any thing Curious observers of the Rise, and Progress, and present State of this *Heresy*, amongst us. They must not blame us for calling Their Doctrine *Heresy*, which it really is, when they have the Face so often to call Ours *new Scholastick Hypotheses*, which it really is not. Names of *Reproach* might have been spared on Both sides, had not they began, and set us an Example. Had they been contented Modestly to propose their Doubts, with their Reasons for Them; Had they fairly and ingenuously set forth the Arguments on our side of the Question, in their full Strength, and then brought their own to set against them and ballance them; Had they been willing to acknowledge (what is undoubtedly true) that we have many and
great

great Reasons, such as must weigh even with Wise and Good Men, for what we believe and profess; Much from Scripture, Much from Antiquity, and countenanc'd, now many Centuries, by the sober and thinking part of the Christian World; Had they freely own'd this, giving at the same time their Reasons on the other side, and leaving impartial Men, after a fair and full hearing, to judge which should out-weigh: I say, Had they took this reasonable and Ingenuous method, like *modest* Inquirers after Truth, I know not whether any fair and candid Man would have condemn'd, or not have commended them for it. But when nothing less will serve the Turn but misrepresenting us, as following only *new Scholastic Hypotheses*; when *Antiquity* is search'd only to pick out such Passages as *seem* to make for one side, and much Art used even to make them *seem* so; when our main strength from *Scripture* and from *Antiquity*, is, in a manner, totally concealed and disguised, and the Principal Objections and Difficulties of their own Scheme pass'd over in silence; The *Orthodox*, all the while, being represented as a parcel of Men overrun with prejudice and Bigottry, preferring *Humane* and *Modern decisions*, the *Words of Men*, before the infallible *Word of God*,
full

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full of Contradiction and Absurdity, and bereft, in a manner, of common Sense: I say, when this is the Method which some please to take, to revive an old *Heresy*, such *Rude Attacks* upon our *Common Faith*, tho' we had less to say for it, are never to be justify'd; nor indeed are they capable of any kind Excuse, when the Men are so far from proving that we have been mistaken in this matter, that they dare not trust the Merits of the Cause to a fair, open, and calm Hearing. They dare not venture to set Their Scheme in its true colours and naked simplicity, against Ours, fearing least impartial Men should too plainly see, what Advantage we are sure to have upon a just Comparison. It is *ungenerous* and *mean*, in any Cause, (in this, it is *impious*) not to suffer all that can justly be pleaded on the opposite side, to appear in its full Light and Strength. What harm can there be in admitting what is *Truth* and *Fact*, suppose it relate either to *Scripture* or *Antiquity*? Let the Evidences be produced, at least, the *weight* of them may be consider'd afterwards. And what if *Arianism* should not happen to prevail, in this so *fair*, and *just* a Method? How can it be remedied? Must it be obtruded upon us, true or false, right or wrong, with or without Reason?

If

If there really be not Evidence sufficient for it, or if it must be overpowered by contrary Evidence; then This we may certainly depend on, either that the *Arian* Doctrine is *False*, or, at the lowest, that no Man can be obliged to think it *True*: which Consideration alone may be enough to satisfy any *conscientious* Man in rejecting it, in its present Circumstances.

To conclude all, in a few Words; One thing we may require and demand, in the present Case; that before we venture to *Dethrone* our *God* and *Saviour*, by bringing Him down to the Rank of *Creatures*; before we presume to abridge Him of Those *Honours*, and That *Worship*, which He has held in the Christian Church by a Prescription of 15, 16, or 17 hundred years; before we run upon what has hitherto been accounted *Blasphemy*, *horrid Blasphemy*, by the Wisest, the Greatest, and most Eminent Lights of the *Christian* Church, in former and in latter Ages; before we disclaim our solemn Vows in *Baptism*, where we Dedicated our selves to the Service and Worship of *Father*, *Son*, and *Holy-Ghost*, One God Blessed for ever; before we go these Lengths, let us, at least, have things fairly and impartially Examined, in Sincerity

rity and Singleness of Heart; disguising nothing, nor smothering any Evidences, but comparing Things with Things, Scripture with Scripture, Reason with Reason, and then ballancing the whole Account: Let us know, in some measure, what we do, that we run not *blindfold* into our own certain *Damnation*. In the mean while, it behoves us to retain *stedfastly*, what we have hitherto piously believed and profess'd, in the Integrity of our Hearts and Minds. And may the *Sacred Three*, to whom we once have so solemnly devoted all our Services, accept of our sincere Endeavors to preserve and keep up that *Divine Honour*, which has been hitherto, (and we doubt not, *justly*,) paid to Each of them. *To the same most Holy undivided Trinity, God the Father, Son, and Holy-Ghost, be all Honour and Glory, Adoration and Worship, in all Churches of the Saints, now and for evermore. Amen.*

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